Jan.
Rev.J.W.Van Weelden
17 Tweedsmuir Ave. E.
Chatham, Ont.

SEPTEMBER 30, 1971 — No. 1023
27th YEAR OF PUBLICATION

CALVINIST-CONTACT

CHRISTIAN WEEKLY

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7,000 Miles Through Siberia

'JESUS REVOLUTION' IN RUSSIA TOO!

A Russian-born evangelist who recently returned from an extensive preaching mission throughout the Soviet Union says the signs are unmistakable: Young Russians are turning to Christ in increasing numbers.

"A spiritual vacuum exists after 54 years of red rule," says the Rev. Andrew Semenchuk, West Coast Representative for the Chicago-based Slavic Gospel Association and director of its Russian Bible Institute in Buenos Aires. "Youth in Russia can't demonstrate in their police state, but they are not hiding their search for spiritual fulfillment."

He said they're curious about life after death, unwilling to be only a cog in the socialist machinery. Semenchuk explained: "Everywhere we traveled we saw the government's counter propaganda in the form of a Leninist personality cult. There are signs reading, 'Lenin is the light of our new world,' or 'Lenin lives!' or 'Communism supplies our daily bread.'"

Semenchuk reached the steppes of Novosibirsk in his 7,000-mile trip through the U.S.S.R. where he preached in the only evangelical church — a congregation of 1,400 members — serving a city of a million people.

There are Communist books, he said, on such subjects as The Revolution and Its Moral Mission, and similar subjects "attempting to show that the Red government is after all interested in the individual too."

He said young Russians who declare themselves believers cannot expect to receive university diplomas, are prohibited from the professions, and can expect to endure the constant surveillance that is so much a part of the spy system of the Soviets.

Rev. Semenchuk, representing the largest mission to Russians today, sings and preaches the gospel on many of its 80 weekly broadcasts to the Soviet Union. He also helps produce extensive literature in the Russian language and participates in preaching missions. On this tour he traveled with Bill Winchell, director of TEAM Radio Station HLKX in Korea, with Mrs. Winchell and with Alex Kuvshinikov, former student of his in the Russian Bible Institute. They took in what scripture portions they could carry and urge all tourists to do the same. Half of it, however, was confiscated at the border. "We cannot be criminals and lie about what we carry," he said. "But they must find it themselves if they want to confiscate it."

"Contrary to what Red officials say — that only the superstitious illiterate and backward old-timers believe in God (these were teenagers 54 years ago when communism was introduced!) one can see many 40- to 50-year-old people in the churches who were born and raised under communism," the Rev. Mr. Semenchuk said. "Youth choirs, young people playing in church orchestras and reciting Christian poetry are in evidence in all the churches. They jeopardize their future by participating in the services but they do it because they love Christ."

The traveling quartet of Christians was stopped constantly on the street by students wanting to practice their English — by far the most popular foreign tongue in Russia — and to discuss spiritual matters and moral values.

WORKING IN A PRIVATE MINT, artist-sculptor Marion Wakeling puts the finishing touches on a casting for a model at Wellings Mint in Rexdale, Ont. The mint is one of three in Canada that turn out medals and some foreign coinage.

"In Demonstration of the Spirit and Power"

(1 COR. 2:4)

OUT IN THE STREET

It was a pleasant sight to see the crowds crisscrossing the street. They stopped here and there to look at the merchandise displayed on the sidewalk, to buy an ice cream for the children, or to sit down, rest their feet and drink a cup of coffee at their friendly florist. You felt the happy holiday mood all around you. The weather was just perfect. And how good it felt to forget your work for a while and just stroll along the street, to stop and meet a friend, or to take advantage of some sale.

We were having our annual, four-day sidewalk sale. The traffic had been rerouted so that the center of our town was changed into a shopping mall. Besides the sale items on display in front of every store there were various other attractions. There was a Midway which offered a variety of hairraising rides to the children. They always did good business. There were, of course, the usual hot dog stands, as well as a radio truck, advertising the sale, inviting people to come, announcing draws and providing all-day music.

In the middle of Main Street, a little away from the hustle and bustle, you also found a small, unpretentious booth. The signs told you that within a book was being sold that had been a bestseller for 1000 years, the New Testament in modern English, attractively bound for the very small sum of 65 cents.

A few months before we had started to make plans for this. We thought that it was about time for us, to come from between the four safe walls of the church and to emerge with the gospel out in the street where the people are, where the world is. We had been told so often that Jesus Christ expects His people to be His witnesses. For a long time it had plagued us, but we found ourselves unable to do something about it. Now we saw an opportunity. It wouldn't be easy, we knew, but then we were going to tackle the problems one at the time.

The Canadian Home Bible League has had experience in this kind of work and they helped us with ideas, splendid advice, encouragement and material. Without them we would surely have been lost.

We anticipated that it was going to be difficult. It proved to be more difficult even than we had thought.

Each shift of three or four people would meet together first, in the parsonage, before manning the booth. There we would have prayer, final instruction. And usually, it turned out, we would have confessions too. We were all in the same boat, so we would admit how we could not eat breakfast, or had had a very fitful sleep. How our stomach was in a knot. In short how scared we were to go out there to bring the Good News to the world. What we were scared of most of all was that we would not be able to answer all the questions, or would not know what to say when people came with objections. We comforted one another that the Lord had said that in such cases the Holy Spirit would help us to know what to say.

And then it was: to the booth. It did not take us long to find out, that our fear was the only, though perhaps the most difficult problem to overcome. We discovered that people would not come to us, not even to look at what we offered, let alone to buy a New Testament. We saw them as they approached our booth. Out of the corner of their eye they would suspiciously read our signs. Then when they came closer they would hastily turn to the merchandise on the sidewalk, and once they were safely past us, they would turn to read the other signs. One of our workers was well known in town. People would otherwise stop to chat with her. Now, seeing her in the booth, they would hastily greet her, and walk by as quietly as they could.

We discovered that in a small town such as ours, where everybody knows everybody, people are afraid that their friends or neighbours will see them near a religious booth. That was especially true of those who work in one of our two factories in town. These people would not be caught dead near such a booth, for the next day and many days following there would be no end of ribbing.

Strange, isn't it! Our town is known as a church town, as conservative, and still God-fearing. Most of the people think that evangelism is not necessary in an area such as ours. And yet most of them are afraid to be seen near a booth that sells New Testaments.

There were also some laughing. We saw some of the sales people across the street point at us and laugh. Some of them walked up and ridiculed. Some of them sneered. We found out what it means to be a fool for the sake of Christ. It is not easy. And yet when you are in it, and when you trust Him for strength, somehow it does not seem to bother you at all.

One evening one of our ladies saw some of her neighbours sneak by. She left the booth and went up to them, to greet them. As she walked up, they whispered to her: "Are you with that bunch?"

"With what bunch?" she asked.

"With those Jehovah's Witnesses?" was the answer.

Astonished our worker asked them where in the world they got that idea. Then they pointed to one of our signs which read: An eye witness account of the life of Christ. They had seen just the one word: witness, and had drawn their conclusion. That reminds me of how we sometimes read the bulletin. At any rate we hastily tore that sign down.

No, the Lord did not make it easy for us. He wanted us to have a good and thorough training. People refused to come to us, except for an occasional, curious christian. But that was not the kind we wanted to reach. So there was only one thing for us to do, and that was, if our effort and time were not to go to waste completely, to go out to meet the people. So we did.

That way we sold New Testaments, handed out gospels as well as bible correspondence lessons for adults and for children. We contacted many people. The majority of them did not want to talk or show interest. But there were enough of them that responded to keep us busy. With many of them we had conversations. Sometimes as long as a half hour.

Another one of our ladies approached a young man one evening. She showed him her New Testament, but, he confessed, "I am suspicious, I don't trust you. What kind of people are you anyway?" Our lady was mindful of the suspicion in the minds of many that we were Jehovah's Witnesses. So she hastened to reassure him. "We are alright," she told him, "don't worry. We are not Jehovah's Witnesses!"

"Oh!" exclaimed the young man, "but I am a Jehovah's Witness." And that is how we learned.

One of our teenagers approached a young man. She asked him all the questions, such as: Do you have a bible? Do you read it? Do you find it difficult? Would you be interested in looking at a bible in modern English? And just as she thought she would be successful, the two looked in each other's eyes. "Do we know each other?" they wondered. Then our teenager discovered that she had worked so hard to sell a New Testament to a principal of a christian school.

Many however were the rewarding experiences. Like the old man who broke down and confessed that Jesus Christ is what he needed. Or the young couple, long hair, dirty clothing, that accepted a gospel of Mark. They sat down at a table and were engrossed in reading it for quite a while. Or the hippy young man who took a gospel too. And as he walked away he had his nose in the book, oblivious to everything around him. What it did to them we might never know. The Lord knows and that is good enough. We sow, He must give the increase.

Finally when we had bobbed up and down on our excitement or discouragement as the case would be at any particular moment, the time came to go home, and make way for a new shift. Usually after four hours we were tired. But we did take a few moments for coffee and an exchange of experiences. What a different group we would be when it was all over. All fear was gone, and had made place for excitement, for deep gratitude, for a wonderful feeling that finally we had done it. We had been out in the street, out in the world talking about Jesus Christ, who is the answer for the needs and the sins of man.

The following week we took an evening to come together to share and to talk about the future. It was late when we parted, because there was much to say. About thirty of us had been involved in the experience and most of them were there.

Mary was enthusiastic. What had really made an impression on her, is how the Lord hears prayer. She knew that while she was out on the street Bill, her husband, was praying for her. And she felt God answering that prayer, as her fears vanished, and as God gave her strength to overcome her shyness to talk to people. She just wished for an opportunity where you could talk more intimately and personally with the people.

When Joanne came home she was all excited. There were truck drivers at the farm to pick up the chickens. She determined right away to speak to them about the Lord. "Nothing doing," said Jack, her husband, much embarrassed. The next day he was scheduled to be on Main Street. He wished he could find a good excuse to stay away. To see his wife so excited and happy, only made him more depressed than ever. But no good excuse was allowed to come in between. He had to go. Then Jack came home, and once again husband and wife understood one another. As a matter of fact the next morning another driver came to the farm. A man that had called on them many times. And this time Jack was ready for him. With a gospel and with a question whether he knew Jesus Christ.

Betty felt that sharing your faith puts you on fire for the Lord. We get so much, she said, and we store it all up. It feels so good to put it to work.

Alice is in her early teens. She too had enjoyed it. But she particularly remembers one young lady she approached. She too went through all the questions, until she asked: "Dou you understand the bible?" Came the indignant reply: "Of course I do, I am a university professor."

Harry is another teenager. Being out on the street is particularly difficult for them. It takes a good deal of courage for a young fellow to be seen with a bible in his hand. He had so hoped, he confessed that evening, that he would be seen by none of his school friends. But sometimes the Lord is a merciless

(Continued on page 2)

Church Announcements

CHR. REF. CHURCH

Called

to Prince George, B.C., as Home Missionary, Rev. A. Groen of Dresden, Ont.

to Franeker, Holland, Rev. H. Bade, with leave of absence in the Netherlands.

Accepted

to Wyoming, Ont., Rev. J. Nutma of Bowmanville, Ont.

to Exeter, Ont., Candidate Jack Roeda, of Grand Rapids, Mich.

Eligible for call:

Mr. P. J. Boodt, 548 Erie St., Watford, Ont.

Debt Paid in Iron Springs

On Friday, August 20, 1971 the congregation of Iron Springs, Alberta had a mortgage burning ceremoney.

Mr. A. Nieboer, an "old-timer" and member of the congregation gave a brief history of the financial debt of the congregation. Three older members of the congregation then dropped one envelope each into a prepared fire. The envelopes symbolized the real documents which will be kept for the archives. Deeply grateful for the fact that we as a self-supporting church have our parsonage, as well as the church building paid for, the ceremony was concluded by singing, "Praise God from Whom all blessings flow."

University of Guelph Students

or their parents, please contact the student elder of the Christian Reformed Church, J. C. Bakelaar, R.R. #2, Hespeler, Ph. 658-9976.

41st Convention of the Men's Federation

This year's convention was in the form of a retreat, with the emphasis on "STUDY". It was held April 29 and 30 at the conference grounds of the American Baptist Assembly at Green Lake, Wisc. Although still being early in Spring, the re-awakening of nature could be seen everywhere. The first leaves began to appear on the trees and spring flowers started to burst in bloom.

The convention was opened at 2:00 p.m. with our Federation President, Rev. Mr. M. Goote serving as chairman. Our main speaker and bible study leader, Dr. E. Palmer spoke on the subject "The Blessings of Scripture Search". After a short refreshment period, the editor of The Mesenger, Rev. Mr. John Bergsma, gave a clear outline of "HOW" to do scripture searching.

After the banquet we assembled again and read through the Book of James.

The next day Dr. Palmer gave three lectures on this book, thereby conducting the convention body through a verse by verse exegesis of this most practical book.

Although being different from our standard type conventions this year's meeting has been a great blessing to everyone who attended. The fellowship enjoyed with brothers and sisters from other parts of our country; the knowledge gained though our study and the deepening of our faith in our Lord and Saviour, it all made the days at Green Lake unforgettable.

The business meeting took care of the Federation matters. Rev. Mr. M. Goote was re-elected as president; Rev. Mr. J. Bergsma is to continue as Editor of The Messenger and the 1972 convention will be held at Pella, Iowa, the Lord willing.

Soon many men societies will begin their meetings again. We hope that they will use The Messenger as their guide to Scripture study.

Mr. S. P. Runia.
Burlington, Ont.

Out on the street

(Continued from page 1)

trainer. The first one that he saw was a friend from highschool.

We talked to many people. Some of them did not care. Some of them were willing to consider. Some of them were disillusioned with their church. All of them needed the Lord.

When we sum it all up, we cannot say but that it was a great experience, and that we would not have missed it for anything. How much it did to others we cannot say. We only know how much it did to us, and for that we are grateful. That evening we decided that we must continue. We cannot wait until next year, for we might by then have slipped back into our old fears and shyness. No, we must go on.

We still have a supply of New Testaments and other materials and they are gradually, slowly dwindling. Soon a planning committee will come together to make further plans. We will go from door to door. Sure, it won't be easy. People will think we are Jehovah's Witnesses. They might slam doors in our faces. Well, we have been through some of that. And we have learned that when the Lord is with you, it doesn't matter, it doesn't hurt you either. If we contact just a few, and can talk to them and point them to the Way out of their troubles and sins, it is worth it all.

We were out in the street, with the gospel, and we are going there again.

Jack Quartel.

P.S. If you were planning some such thing, and you would like help, advice and material, write to Mr. John VanderBoom, director of the Canadian Home Bible League, 734 Wilson Ave., Downsview, Ont., and you will get all you need.

P.P.S. Thank you for your many comments, both oral and in writing. They are much appreciated.

ROBERT DONNELL, DOMINION CARILLONEUR (the arrow indicates the location of the keyboard in Ottawa's Peace Tower.)

Calvin College Enrollment Higher Than Projected

At a time when incoming freshman classes of colleges are declining in number, Calvin College has surpassed by forty students its projected enrollment for the academic year 1971-72. A total of 982 students have enrolled in the freshman class according to Registrar and Vice-President for Student Personnel Services, Mr. Peter Vande Guchte.

At the close of the official registration on Saturday, September 11, the freshman class numbered 471 men and 511 women. The sophomore class numbered 826, the junior class totalled 695 and the senior class reached 655. Post graduates and special students numbered 89. The total number of students enrolled reached 3247.

Late enrollments are increasing the totals each day and it is expected that the official count will reach 3300. While this total represents a slight decrease from last year's total, it exceeds early predictions of a more substantial decrease. The 2.5% decline in student enrollment for Calvin is considerably below the national decline average for private colleges and for many public institutions.

Apollo 15 Astronauts' Religious Affiliation

Cape Kennedy, Fla. (EP) — The Apollo 15 astronauts were on a 12-day expedition marking the United States' fourth and most extensive Moonlanding mission.

Col. David R. Scott and Lt. Col. James B. Irwin of the Air Force landed near the lunar Apennine Mountains, which seem to form the rim of a gigantic crater known as the Sea of Showers.

While the two astronauts carried out three days of exploration of craters, canyons and crustal rock, Maj. Alfred Worden of the Air Force remained in the Command Module orbiting the moon.

Col. Scott, 39, commander of the $445-million mission, is an Episcopalian. He and his wife, the former Ann Lurton Ott, have two children. He served as command module pilot for Apollo 9 in 1969 and was on the nearly disastrous Gemini 8 flight with Neil Armstrong.

Col. Irwin, a 41-year-old Air Force test pilot and Maj. Worden, a 39-year-old pilot, made their first trips into space.

Although Col. Irwin is a Baptist, he and his family are members of the Seventh-Day Adventist church in Corvallis, Ore. He is married to the former Mary Ellen Monroe and they have four children. Maj. Worden, divorced, has two children. His religious affiliation was not reported.

DATA CENTRE

Sept. 30	Fruitland Chr. Ref. Church. Showing of the film "Bible Smuggling into Russia". 8 p.m.
Oct. 3	Frysian service in the Wyoming, Ont. Chr. Ref. Church, 7.30 p.m., conducted by Rev. John D. Hellinga of Grand Rapids, Mich.
Oct. 11	Thanksgiving Hymn Sing, Mount Hamilton Chr. Ref. Church, 8 p.m.
Oct. 15, 16	AACS Study Conference, Pennsylvania.
Oct. 16	Evangelism Conference in "Mountainview" Chr. Ref. Church of Grimsby, Ont. (Highway 8). Film "Anything Can Happen" in the morning. Dr. Wm. Fitch in the afternoon, with panel discussion. Panellists: Mrs. I. Parlevliet, Dr. L. Praamsma, Rev. W. Renkema, and Rev. N. VanderKwaak. Moderator: Rev. J. Kerssies. 10 a.m.
Oct. 22-24	AACS Study Conference, Michigan.
Oct. 23	"Netherlands Bazaar", in St. Gabriel's Centre, 672 Shephard Ave. E., Willowdale, Ont. 1 p.m. to 10 p.m.
Oct. 27	Opfieringen fan it Fryske stik "Polysje Wynstra swetst mar op" yn Jarvis, Ont. 8 ûre yn de Community Hall.
Oct. 29	Opfieringen fan it Fryske stik "Polysje Wynstra swetst mar op", yn Toronto Chr. High School.
Nov. 3	Opfieringen fan it Fryske stik "Polysje Wynstra swetst mar op", yn Strathroy, Ont.
Nov. 6	Dr. Joel Nederhood, Rev. B. Madang and Rev. J. Boonstra — Riverside Christian Ref. Church, Wellandport, Ont. Rap session for youth in afternoon and rally in the evening.
Nov. 12	Opfieringen fan it Fryske stik "Polysje Wynstra swetst mar op", yn Jarvis, Ont., 8 ûre yn de Community Hall.
Dec. 27	Concert of the 4 Music Societies under the direction of Leendert Kooy in Knox Presbyterian Church, Spadina Avenue, Toronto, 8 p.m. Celebrating Tenth Anniversary.

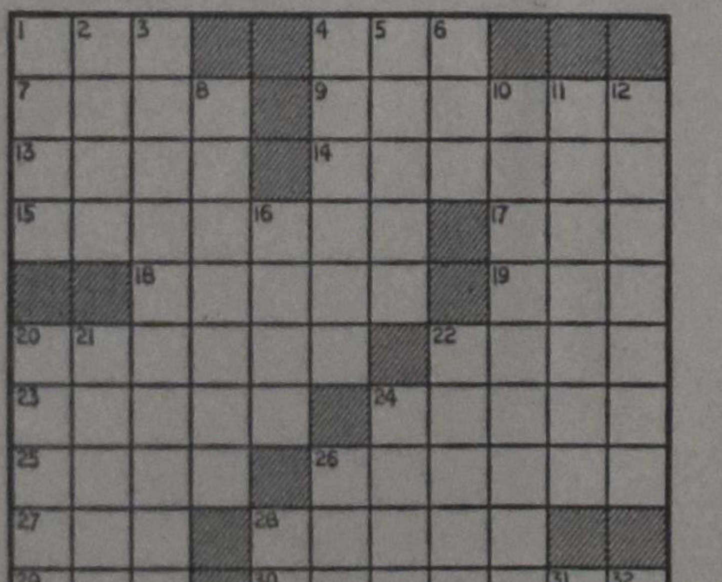
CROSSWORD PUZZLE

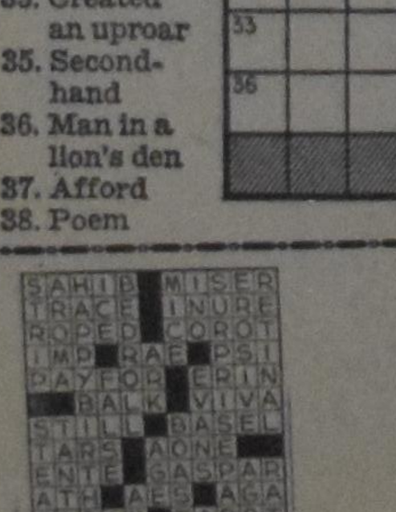
ACROSS

1. Hoover or Roosevelt, for example
4. Kind of jacket
7. Asian country (var.)
9. Colleens
13. —— qua non
14. Take for granted
15. Resident of Egypt's capital
17. Nest
18. —— orange
19. Macaw
20. Beat
22. Cry out, as a calf
23. Safe from wounds
24. Sample
25. British gun
26. Formed a nimbus
27. Jerry's companion
28. Less risky
29. Black cuckoo (var.)
30. John Barrymore's trademark
33. Created an uproar
35. Second-hand
36. Man in a lion's den
37. Afford
38. Poem
39. Utter

DOWN

1. Circular plate
2. Prima donna's rendition
3. Green cheese fancier (4 wds.)
4. Kind of saw or tree
5. Dali's support
6. Beast
8. Fingernail substance
10. Hemingway's "The ——" (3 wds.)
11. High Arab position
12. Treated with tranquillizers
16. Newt
20. Old World game bird
21. Cather's "My ——"
22. Sinister
24. Edible root
26. Obstacle
28. Kind of trap
31. Russian river
32. Small whirlpool
34. Uncle (Sp.)





SOLUTION to previous Crossword Puzzle

Discussions Continue Between Lutheran, Reformed Leaders

New York (EP) — Lutheran and Reformed church leaders here have decided they should continue doctrinal discussions concerning their respective traditions.

The new round of theological talks will be held annually for the next three years under the joint auspices of the Lutheran Council in the USA and the North American Area of the World Alliance of Reformed and Presbyterian Churches.

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WHERE IS FAMILY VAN DER BORN?

Mrs. J. Jansen—Manenschijn, Burg. Jansenlaan 3, Zwijndrecht (Holland) would like to come in contact with the family VanderBorn who used to live in Rhenen, Holland.

Mrs. Jansen's son died in the VanderBorn residence in May 1940 and Mrs. Jansen would like to correspond with this family. Since she does not know where the VanderBorns live, she has asked us. Without knowing the city or town, we are not able to give the whereabouts of the VanderBorns. Is there anyone who can help?

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THANKSGIVING HYMN SING

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Corner Upper Wellington and Stone Church Rd. E., Hamilton.
Featuring MARTY KARL — CHOIR — GROUP SEVEN
ORGAN SOLO
Everyone welcome! — Bring a neighbour!
Refreshments served.

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THE BASIS

A person is never too old to learn. When the registration for evening classes in our city was held for the winter courses, people lined up two hours before the doors went open. Man wants to gather knowledge, because knowledge increases his self-confidence. And self-confidence is what man desperately needs in order to maintain himself.

However, at the basis of every study lies a philosophy. Learning is not merely a gathering of facts. That is what a computer does. Studying is more. Studying is observing facts, thinking about them, digesting them. But underneath of this observing, thinking and digesting lies a basis, a starting point, a commencement, which is either christian or non-christian. There is no way in between.

Mrs. Madalyn Murray O'Hair, America's leading atheist, is fully aware of that. She knows that one cannot study without that starting point, without an underlying philosophy. She declared that an atheist "is a person who does not accept a scheme of theism." She is convinced that atheism is a positive philosophy of living and claims man can live purposefully outside a theistic scheme. Mrs. O'Hair is planning to establish an atheist university, a radio-television facility, and a printing plant in Austin, Texas. She says she has enough material to give a Ph.D. degree in atheism, has an artist's conception of the university, and can get some two dozen professors from leading universities to teach at less than half their current salaries.

Mrs. O'Hair, although diametrically opposed to christianity, has a conviction which is sorely lacking in many christian circles. That conviction is that all learning has a starting point. There is no teacher, whether it be one in the grade school or in the university, who teaches without conviction. All learning is preceded by a philosophy.

The non-christian, who does not acknowledge God and does not subject himself to God, still needs that starting point, whether he likes it or not. Because he has ruled God out of his life, his basis is human philosophy. The believer, however, cannot think apart from God. His faith in God is his basis, his starting point from which he proceeds, from grade school through university.

It is regrettable that this point is better understood by an atheist than by many a christian.

D.F.

From the Mailbox

ELECTION AND CHR. SCHOOLS IN ONTARIO

Dear Editor,

Your editorial stating that we should not ask for aid was correct, by and large I believe that is actually the case, those who represent us do argue that all we really ask for is our share of the taxpayers money.

Perhaps we should stress more often the tremendous amounts of money our Christian Schools have saved the taxpayers of Ontario thus far.

We are not asking for a handout, in reality we want to stop handing out money for the education of children over and above the schooltax we pay, tax which by the way goes for 100 percent to the public school.

The public schools benefit from our private schools, dollar and cent wise, so does the average taxpayer.

Taking the average cost per public school-child times the number of Chr. school pupils attending our schools will show any politician that our schools save the taxpayers some two million dollars annually.

With that kind of money paid in support of the public school, our spokesmen don't necessarily have to take their hats in their hands.

But we also should not confuse the issue with trying to tell the candidates that our Christian schools have nothing to do with our Church.

Granted, technically that might be correct, but just like Mr. Davis and his Cabinet are guided by their basic faith commitment so are we, and in this our Church does have an important place.

As you pointed out, Mr. Editor, not only the parents, but all believers should support the Christian school, not so much as school society members but as members of the faith of our fathers.

One believes in his Creator or one believes in the creature, the issue is clear, Mr. Davis and most politicians know this really well. That is why he refuses so-called aid to private and separate schools, it is faith in the monolistic state school imparting knowledge which will set us free, that made him decide the way he did.

There is nothing to be ashamed of the tie between our churches and the private Christian school, it is the same school the Pilgrim Fathers brought to this country, nothing new, nothing strange to this country, it's as old as America and Canada itself.

We don't want money from the taxpayers' purse because we too have Christian "public" schools. We want our basic right as public servants, no more and no less, because we want a school which instills our basic faith, just like the others want their public school to instill their faith in humanity.

That Canadian churches have nothing to do with Christian day-schools, is their curse, let us not profess the same mistake.

Dirk Brinkman,
Bowmanville, Ont.

STATEMENT BY THE A.A.C.S.

A Toronto daily, the **Globe and Mail**, featured an interview on the A.A.C.S. in its issue of August 14, 1971, which, unfortunately, contains some very uncomplimentary statements about the relationship of the A.A.C.S. to the Christian Reformed Church.

We consider the interview as printed in the **Globe and Mail** highly misleading. Not only are the quotations inaccurate throughout and are important qualifications left out, but, what is even worse, the interview had been agreed upon to be on the A.A.C.S. Institute for Christian Studies **as an institution of higher learning**, and not on the alleged tensions in the Christian Reformed Church.

We also regret very much that this interview, printed in a local daily of limited circulation, was given such wide publicity in Reformed circles through the columns of the Mailbox of Calvinist-Contact of September 23, 1971. If the writers of those letters had contacted the A.A.C.S. first for clarification, widespread misunderstanding and fruitless controversy could have been prevented. This, we thought, would have been more in keeping with the spirit of the St. Catharines Conference.

We would also use this opportunity to refer the Reformed community to a document, **"The A.A.C.S. and the Christian Community"**, which addresses itself to the questions posited by the writers to Mailbox and in which we pledged without reservation to cooperate with fellow believers in the unity and harmony of faith for the well-being of His church and the coming of His Kingdom. Without equivocation we renew that pledge.

For the Board of Directors of the A.A.C.S.
Louis M. Tamminga, President.

With this statement the discussion on the Globe and Mail interview has been closed. — Editor.

Honourable Appointment

A member of the faculty of Camosun College, Victoria's new community college, has been named on an international advisory committee for two-year colleges.

Jans Diemer, director of science and technology at the college, was appointed to the Committee of Chemistry in the Two-Year College. Mr. Diemer is a son of Mr. and Mrs. G. Diemer of Edmonton, Alta.

This committee consists of academic representatives from Canadian community colleges and American junior colleges. It studies instruction, curriculum content and facilities in the teaching of science, especially chemistry.

Mr. Diemer, 38, was formerly the co-ordinator of the bio-chemistry curriculum at the Northern Alberta Institute of Technology at Edmonton.

THE WORLD AROUND US

Questions Facing Britain: Entry into the ECM

Britain's entry into the European Common Market has sparked one of the liveliest debates in that country within recent history. The pro-marketeers are convinced that Britain's entry is assured as soon as parliament meets in October; nevertheless they are doing everything possible to convince the public that it is indeed the best (and only) thing to do for Britain. The government has plastered placards on all major billboards with the message "The Common Market — Get the Facts." The 'Facts' are a thin booklet, obtainable free of charge in any post office, describing what the Common Market is, how it works, and how Britain will benefit by entering. Another booklet, also free of charge, is a short version of the government white paper, and explains the initial cost to Britain and the expected rewards in the future.

Anti-marketeers are doing all they can to swing public opinion against the government's plans. One man is attempting to get a court order to stop the government's advertising campaign on the grounds that public money is being spent to advertise a party policy. He claims that entry into the Common Market is not a government policy until passed by parliament. Anti-marketeers have "Say NO to the Common Market" stickers on the bumpers of their cars and put large placards with the same message on walls and billboards. One of their favourite places for the placard is in the middle of a colourful government advertising which shows a group of ten children in their native costumes and waiving the flag of their country with the Union Jack prominently in the middle — over the caption "Say Yes to Europe." The effect of the placards, one covering part of the other, is rather amusing. How does one say yes to Europe and no to a (9 member) Common Market?

In spite of the government 'fact sheet,' the full-page ads in *The Times* (whether paid for by the government or by some large corporation) and the smaller ads in left-wing newspapers paid for by the Labour Committee for Europe, most Britons are still apprehensive about joining. Depending on which poll you read, there now appear to be more people in favour of joining than was the case a few months ago, but there are still a great many who are either indecisive, or who feel that they cannot do anything about it anyway so they are for it in a sort of resigned, lackluster way.

Many people complain that the government is not telling them very much about the long-range implications of joining the Market. These people know what Britain's financial contribution will be over the years; they also know that food prices will go up to bring them in line with the other countries within the Market; and they know that many articles of clothing, especially woollen items, will rise in price. These things are certain. But what is not certain is the fulfillment of the promised benefits: a bigger market for British products, a rise in wages to be in line with other member nations, a faster economic growth, and greater financial stability. Many Britons point out that the reduction in tariffs also means that products from the other members will become cheaper in Britain, thus hurting the British industries. They point out that there are already many foreign cars in Britain now; their numbers could well increase to such an extent after Britain's entry that the home car industry would lose a large section of its home market.

Many working class and middle class people are doubtful about the ability of their industries to compete on equal footing with industries of the other nine countries. Others feel they are leaving their old Commonwealth friends — especially Australia and New Zealand — in the lurch. With a little effort, their argument continues, the Commonwealth could be made into a strong economic bloc which would be competative with Europe as well as America. There are relatively few people who hold on to the thesis that Britain has always managed alone and can still do so; however, there are a few who still put forth this argument.

The voice of the anti-marketeers is getting weaker. Former Prime Minister Wilson proclaimed himself against joining on the terms obtained by the Conservatives, but this is more a move to keep his party together than anything else. George Brown wrote in *The Times* that the terms obtained by the Conservatives do not differ very much from those which the Labour Party was willing to accept when it tried to get Britain into the Market. Whether Wilson really saved his party through his actions still remains to be seen. He was forced to leave the question open to debate among his followers, and several prominent Labour men, especially number two man in the party, Mr. Jenkins, conduct an active campaign to sway as many Labourites to a pro-market stand as is possible. The Labour Committee for Europe has taken a full page advertisement in *The New Statesman*, an influential left-wing weekly which tends to be anti-joining, to explain the benefits of joining the Market. The same Committee has organized a fact-finding tour of 60 or so Labour MP's to the countries now in the Common Market in the hope of convincing them that it would be advantageous for Britain to become a member. Since Prime Minister Heath will demand that the Conservative MP's will toe the party line, there is no doubt that the measure will pass parliament. The Conservatives are hoping, however, that a sizeable block of Labour MP's will also vote for the bill so that it will not look as if Britain went in because of a Conservative party policy.

Meanwhile, the debate is carried on throughout the country. Many corporations have taken out ads explaining why they are in favour of joining; some unions have done the same. Other businesses simply want to give the people a chance to get acquainted with the Market and offer information or trips to the mainland. For example, in Greenwich the weekly newspaper *The Globe* (distributed free to 60,000 homes) offers a one day package tour to the nearest French town — Calais — for the bargain price of five and a half pounds (about $13). Lunch in a hotel will be provided and in the afternoon the Britons can wander through the stores and see how prices compare with those in Britain. *The Globe* admits that seven hours in a French town is hardly a sound basis for a comprehensive judgement on the advantages or disadvantages of the Common Market, but the paper points out that it is better than not knowing anything at all. Other towns along the Southeast coast of England offer similar trips for their residents.

What precisely the effect will be fo r Britain once she is in the Market no one can say with certainty. That is exactly the reason that the government is not saying very much about it; it simply does not know. On the whole the industries seem confident that they will be able to compete successfully in a larger market. One question which worries many Britons is what will happen to their health service. The government has assured them that this will not change, but many are convinced that their excellent health service, paid for out of taxes, will become heavily overtaxed through an influx of sick people from the other countries within the Market. Britain's health service is far superior to other systems now in use in the other countries, and since the British also look after sick visitors free of charge, they feel that many will flock to Britain because it is cheaper than going to a hospital in their own country.

For the time being all such questions are unanswerable. No doubt things will change for Britain in certain aspects, and no doubt the new Market of Ten, boasting a combined population of 255 million people — larger than either the United States or Soviet Russia — will be an economic power to be reckoned with. Judging by what has happened in the other countries within the market, the British will not have to worry about losing their national identity. This has not taken place on the mainland of Europe where contact is even closer and will certainly not happen in Britain. There will be a few difficult years of adjustment ahead, and for a time competition will be fierce, but in the long run Britain should benefit from finally joining Europe. And Europe should benefit from becoming a stronger entity in the economic and financial sphere while still retaining particular individuality as nations.

J. J. Bout

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Hamilton—CKOC	7:00 a.m.	1150
Kingston—CKLC	10:05 a.m.	1380
Ottawa—CKPM	8:00 a.m.	1440
Owen Snd.—CFOS	6:00 p.m.	560
Pembroke—CHOV (Wed.)	10:30 p.m.	1350
Peterbor.—CKPT	8:30 a.m.	1420
Sarnia—CHOK	8:30 a.m.	1070
St. Cathar.—CHSC	8:30 a.m.	1220
St. Thomas—CHLO	4:30 p.m.	1570
Stratford—CJCS	2:00 p.m.	1240
Thunder Bay—CJLX	9:30 a.m.	800
Toronto—CKEY	7:30 a.m.	590

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Charlottetown—CFCY	12:30 p.m.	630

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Montreal (Verdun)—CKVL	8:30 a.m.	850

NOVA SCOTIA

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It is also **extremely serious.** If it is true (which I do not believe) that there is not enough need for the work Salem wants to provide, then we would have been pursuing a negative goal all these years. Then we would have been misleading many people and accumulating their moneys through empty claims. But then all the members of Salem, all you who read this, would have been equally mistaken.

I rather think the situation is so serious for another reason. When a Christian community spontaneously recognizes the need for a psychotherapy (mind treatment) and also decides to provide it, then this is **an act of faith.** That is no small matter, which was in Salem's case confirmed by the massive support shown and by the many prayers offered on behalf of it. If now such a Christian movement suddenly grows cold, the opposite is happening. There is now a loss of the same positive spirit out of which the organization was born; a **lack of faith** is manifesting itself.

How this lack of faith exactly operates will be different for the one member than for the other, but I can think of a few examples.

Financial reasons play a role with some people. They may know deep in their hearts that they themselves, or their spouse, or one of their children, need the help Salem offers, but they would rather save a few hundred dollars than prevent their family or their future from slipping into increasing misery.

Others, who really cannot afford treatment at our Clinic, cannot bring themselves to asking the deacons for help either. Still, they expect others in need to do so, otherwise they would not contribute to the diaconal funds on Sundays. They themselves do not have the faith in Christian Service (communion of saints) which they ask from others.

Then there are those who admit that they need help, but who refuse to go to a clinic organized and manned by "their own people". They may have misgivings about the professional secrecy or the capabilities of their fellow Christians. Sometimes their own family physician has told them that they should rather go to Dr. "X" because of his competence. But how many family physicians know what Christian treatment means? Should not our own faith also direct us here?

Finally, and this may very well be the largest group, many people put up their quills as soon as psychotherapy is mentioned. The very word is enough to make them run or get angry. "I am not cracked!" No, of course not, but if their apparently are problems for which help is available, we must accept it, showing faith in what the Lord has provided for us.

These problems show a great variety. Let me once more mention the most common ones. Marriages that threaten to fall apart, strained family relations, teen-agers who feel they can not face life or do not seem to fit in, alcoholism and drug addiction are a few rather obvious examples.

But a larger group consists of those chronic complaints for which the family physician can find no physical cause. They could be headaches, tiredness, or complaints from heart, stomach or other organs. It is a pity that psychotherapy in the past century has become attached to the idea of being "mental", while the above conditions are not only way more frequent, but also much easier to treat. If everyone would only accept this, rather than hold on to the old notion of mental illness and then of course feel too embarrassed to seek psychotherapy! Some patients have come to our Clinic with these common disorders and have found very satisfactory answers to more than just their complaint.

Other people have uncontrollable changes in mood, or feel depressed or frequently have to fight tension, nervousness or fears. In short, everyone who finds it hard to face life can nowadays be helped in a way that practically did not exist less than a generation ago.

A. Vandermaas, President.

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N.U.C.S. SCHOOL CONVENTION DRAWS 225

by Lloyd Mackey

For the second time in its 51 year history, the National Union of Christian Schools met in convention in Canada last month, choosing Trinity Western College at Langley, B.C. for its session site.

Union, which represents Christian Schools in the United States and Canada which have Calvinistic leanings, drew some 225 adult delegates to the August 3 through 5 sessions.

During business sessions, delegates re-elected Dr. Calvin de Witt of Dearborn, Michigan as president of the union.

Another Michigan man, Dr. Clarence de Boer, was elected vice-president, while a Canadian, Sidney Harkema of Brampton, Ontario became secretary.

Re-elected treasurer was Bert Osterbook of Chatham, Ontario, and taking the assistant secretary post for the first time was Paul Mulder of Michigan. Sid Slagter of Chicago is assistant treasurer.

The major business item was the provisional acceptance of new basis articles which will add expressions of educational philosophy to the already stated affirmation to known ecclesiastical creeds.

The convention wrapped up with the presentation of the Haydn Nelson Mass by the Hallelujah Choir of the New Westminster Christian Reformed Church. Mass presentation was directed by William Bourns.

Pastoral Counselling

WHEN YOU FEEL INFERIOR

by REV. RALPH HEYNEN,

Pine Rest Christian Hospital Chaplain

The subject for our discussion today is "When you feel Inferior". A young mother whom I consider to be a capable and intelligent person, made the following remark: "We have a prayer and Bible study fellowship group in our neighborhood, but I do not dare to go because each one of us must take our turn in leading, particularly in leading in prayer. I just do not feel that I can do it because I am so inferior to the rest of those women." A recent letter from a young person who had been asked to teach Sunday School in his church states: "I would like to try to get my hands on this kind of thing; I would like to do it, but I just cannot get up enough nerve. I never have been able to get up and speak or to lead in prayer in public and I am rather sure that the boys in that class would soon catch on, that I have an inferiority feeling and they would run all over me." Another man I know well has been an office manager in a firm for some time. He did very well. He felt rather well at ease except when he had to fire one of the secretaries, because this always caused him a few sleepless nights. He was notified that he was to be promoted in his firm to be assistant plant manager. This would increase his responsibilities. He was afraid. He was a very capable person. He was much too conscientious for his own good. He could not picture himself in that position, and yet he did not dare to refuse, nor could he accept it. So he became emotionally sick, got a few ulcers and for this reason he rather escaped from that position. But he also lost his position in that firm. He was a man who had real feelings of inferiority. Now this is a term that I find in many letters that come across my desk, that people have inferiority feelings about many things in life.

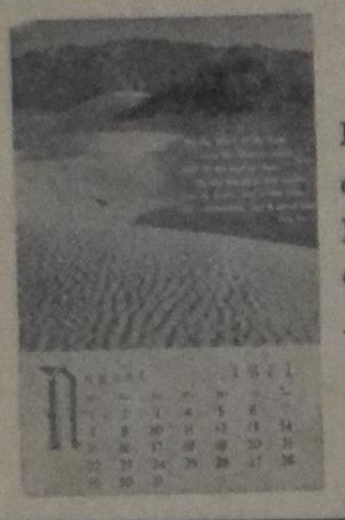
Now we think about inferiority feelings, there are a few things that we should take into account. First of all, who is the person who decides that you are inferior to somebody else? Of course, if you look at it squarely, you are making that decision yourself. You are the one who is judging yourself to be inferior. Oh, I know there have been circumstances that lead up to it. There are parents at times who do not give their children the kind of support that they need to live a confident and a serene life, but basically it is the person himself who decides: "I cannot do it, or I am inferior." If another person would say that about you, "You are inferior," you would resent it, but when you say it yourself, you begin to believe it. Now this is one of the things you should take into account. Under what circumstances do you have the right to consider yourself to be inferior to others. Then there is a second thought: "What is the standard of judgment that we use to judge ourselves." We, either when we judge ourselves, judge ourselves to be better or to be worse than we really are. There are some people who judge themselves to be better than they are, and we call them proud, or they have a superiority feeling, and we usually do not like this kind of person too well. We do not mind it so much if other people know more than we do or if they are more capable than we are, but they do not have to show it so much.

The standard of judgment which we use when we consider ourself to be less than others, or inferior to others, is often the kind of standard that we set ourselves. We set before us some kind of ideal; we have set before us some kind of person that is well-nigh perfect, and we do not quite measure up to it and we say, "I am inferior". Then, too, when we look at the term inferiority, just what do we mean? Are we inferior as human beings? Are we inferior in every respect? I must confess that when I am with some people I feel inferior to them; I feel that they have a greater knowledge than I do. When I have something wrong with my car, I do not know too much about it and I must go to someone who knows more about it. As far as my feelings about fixing an automobile are concerned, I feel pretty inferior. But when it comes to my regular work in life and dealing with people, I do not feel that inferior. I think it is when we compare ourself with someone else. As we mature we recognize that we cannot be experts in every area of life. We might like to be but we cannot be. There are always going to be some who are going to be superior to us, and if we judge life squarely there are others who are going to be inferior to us. Karen Horney in her book, "Neurosis and Human Growth" uses two terms which I think describe it beautifully. There is the "despised image" and the "idealized image." You will find that in the "despised image", we often see ourselves as not reaching up to that which we see in the "idealized image." We idealize somebody; we think some other person is a great person, or a superior person, or is tremendously capable, and then we put ourselves alongside of this and we see our failings and we see our weaknesses, and then we have the "despised image" of ourselves. This is the way we reach the feelings of inferiority.

Now I believe there is a good deal that you can do about feelings of inferiority. We all have to live with those feelings. I think that we should sit down sometime and write down "what are our strong points" and "what are our weak points," and then it does not mean that we have to compare ourselves with others. Others may be a better cook, or they may be a better student, or they may be better speakers, or they may be better mechanics. That ad out about getting a greener lawn, and in this ad it usually describes one man in the block who seems to know just about things that grow, and it is a "you should go and ask him." That is sort of an idealization of one person who happens to have a green thumb, and I have always found that when you ask these people how it is that they are so successful with their plants and make them grow so well, and you try to do exactly the same way, it does not work. You have got to learn to develop that kind of skill yourself. You can learn from others but you can never begin to imitate somebody else. This is the way we are in life, too. First of all, we have got to begin with ourselves, and here we are, human beings, we have our "weaknesses" and we have our "strong points". We can accentuate our "weaknesses" or we can accentuate our "strong points". We can talk about our failures and we can talk about our successes. The way that we look at these things is going to determine how we are going to see ourselves in life, and then inferiority feelings often reveal themselves in such strange ways. They tell us that the schoolyard bully is usually an illustration of a person with deep feelings of inferiority. The woman that overdresses, for example, usually is covering up in her feelings of inferiority. You find that in the kind of person who makes a great ado or makes a great show; they are basically covering up feelings that underlie which say that they feel inadequate.

We have to gain a clearer view of our own abilities. Remember that we are not all alike, not everyone can learn to play a piano or a violin, not everybody can learn to get up and make a speech. I like that little parable of our Lord when he illustrates it by saying that a servant was given a certain amount of money, according to his ability. The point of the parable is simply that each of us is to use what he has and what has been given to him and to stop comparing himself with others. What shall it be if we happen to be a one talented man? Are we just simply going to sit back and say, "I cannot do it as well as somebody else can because he has two talents"? No, our Lord says, "Do not hide your talent, but use it." The more you use it, the more you develop it. So in order to grow out of your feelings of inferiority, emphasize the strong points, the successes, minimize the failures. Above all when you walk with God, why should you feel inferior? If we are a child of the King, we can walk through this world with a swinging step of a Christian because we know this is my Father's world.

OUR THOUGHT FOR TODAY: We can do great damage to those about us when we are disciples of gloom. We teach others that religion is a gloomy thing. We need to face life realistically, but through the gloom we should see the glory of the fact that when even though life at times may have its minor key it will end with a song of praise and adoration.



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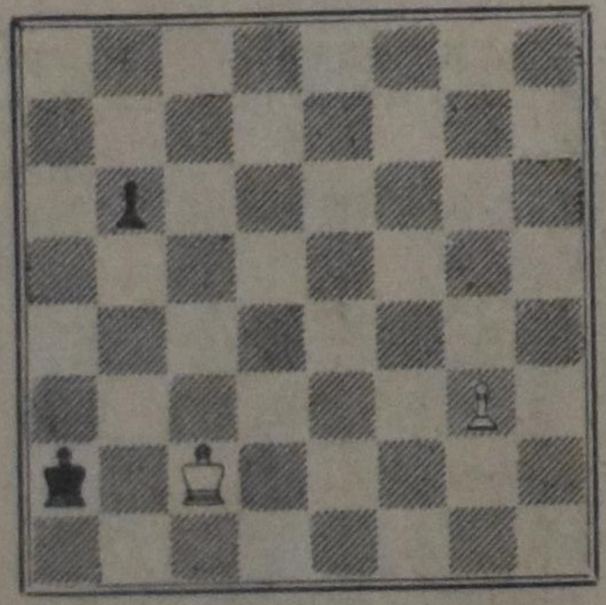

W wins 2

Notice that the black K may expect check from white's promotion square N8. However, black's threat, check at QN6 is not less dangerous. It is almost unbelievable how white can win.

1. K-B3!, thr. 2. K-N4. So: 1 —, K-R6; 2. K-B4, K-R5; 3. P-N4ch; 4. K-Q3!! This is the heart of the matter. If nothing else happens, the white K will proceed to B2 and N1. Therefore: 4 —, K-R6; 5. P-N5, P-N5; 6. P-N6, P-N6; 7. P-N7, P-N7; 8. K-B2!, K-R7; Now the kings are back at their original positions and the rest goes according to the plan as it was at the start: 9. P-N8/Qch with mate at the next move. No wonder that this ending of almost half a century ago is still famous all the world over.

Dutch: 1. Kc3, Ka3; 2. Kc4, Ka4; 3. g4, b5 ch; 4. Kd3, Ka3; 5. g5, b4; 6. g6, b3; 7. g7, b2; 8. Kc2, Ka2; 9. g8Dch en wint.

WAAR GAAT HET OM?

De statistieken over de bewapeningswedloop zijn haast niet meer bevattelijk voor een menselijk brein. In totaal wordt er momenteel $300.000 per minuut gespendeerd aan bewapening. Dat is 18 miljoen dollar per uur. Er zijn, volgens Intelligence Digest, waaraan wij deze gegevens ontlenen, thans zoveel atoomwapens, dat de totale bevolking van de wereld, die zo'n 3.500.000.000 mensen telt, vijftig duizend keer vernietigd kan worden. Momenteel zijn er zeventien landen waar plutonium voor atoombommen wordt geproduceerd. Als er zoveel wordt geproduceerd, moeten er klanten voor zijn. Nog een paar jaar en dan zullen ook India en Pakistan tot de "atoomclub" toetreden.

Een paar jaar geleden is men in de Verenigde Staten met een tien biljoen project begonnen, dat over vier jaar klaar moet zijn. Alsdan zal men in staat zijn om drie verschillende steden op hetzelfde moment te vernietigen. Dat zal met zo'n grote nauwkeurigheid kunnen gebeuren, dat er slechts een paar yard speling mogelijk is. Aan het einde van diezelfde termijn zal men in de Verenigde Staten over 30 onderzeeboten beschikken, die ieder 16 Poseidon projectielen meedragen, die ieder een dozijn torpedo's bevatten.

Nu zijn gegevens over Rusland uiteraard niet beschikbaar. Maar iedereen weet, dat dit land zijn uiterste best doet om gelijk te zijn met Amerika of om het te overtroeven.

Natuurlijk wil ieder land de wereld ervan overtuigen, dat het alleen vredelievende doelen op het oog heeft, maar wie heeft daar nog vertrouwen in?

Er is iets angstigs in te weten, dat overal ter wereld zulke enorme hoeveelheden vernietigingswapens opgestapeld worden. Als dat toch eens een keer tot ontploffing komt, wat dan?

Er is, zo'n 2000 jaar geleden, een reder geweest, die dit heeft zien aankomen. De man had waarschijnlijk nimmer van uranium of van atoomsplitsing gehoord, maar hij heeft een profetisch inzicht in de toekomst gehad. Op de dag des Heren, zei hij, zullen de elementen door vuur vergaan, en de aarde, en de werken die daar op gevonden worden (2 Petrus 3:10). Hij heeft niet gezegd hoe dat vuur zal worden ontstoken. Dat heeft hij in het midden gelaten, maar het kan best zijn, dat de mens dat vuur zelf ontsteekt.

Maar hij heeft wel iets meer gezegd. Hij heeft gezegd, dat als deze dingen aldus vergaan, "hoedanig behoort gij dan te zijn in heilige wandel en godsvrucht, U spoedende naar de komst van de dag Gods, terwille waarvan de hemelen brandende zullen vergaan en de elementen in vuur zullen wegsmelten." (vss. 11, 12).

Dat is nogal duidelijke taal. Amerika en Rusland en al die andere landen zijn in feite dus bezig met de voorbereiding van de dag Gods. Daar is het niet minder dreigend om, maar de dag Gods is ook dreigend!

Alleen maar, Petrus heeft dit niet geschreven om de aandacht te vestigen op de atoomwapens. Hij heeft het geschreven om die heilige wandel en om die godsvrucht. Daar ging het Petrus om en daar gaat het God om.

God alleen weet hoelang het na 1971 nog zal duren eer de hemelen brandende zullen vergaan en de elementen in vuur zullen wegsmelten. Maar intussen gaat Hij mijn leven na om te zien of er een intensivering is van mijn heilige wandel en van mijn godsvrucht. Want, zegt Petrus, wij SPOEDEN ons naar die dag. *D.F.*

DE LIEFDE

Al sprak ik met de eng'len talen,
Maar had de ware liefde niet,
het klonk als rink'lende cymbalen,
of galmend koper. 't Is geen lied,
dat uit een hart vol liefde vliedt!

Al wist ik alles van de wetten,
had 'k ieders heilsgeheim ontleed,
't geloof om bergen te verzetten.
Al profeteerde ik met vuur,
'k stond zonder liefde voor een muur!

Al deelde ik alles uit tot spijze.
Al werd mijn lichaam zelfs verbrand,
het baatte mij op gene wijze
en 't bleef een zaak van het verstand,
alleen voor mensen van mijn kant!

De liefde is altijd geduldig,
welwillend tegen iedereen,
en zij vergeeft ook menigvuldig;
De liefde doet geen mens verdriet;
jaloers of praalziek is zij niet!

De liefde is niet opgeblazen;
De liefde zoekt zichzelf niet!
Ontziet 't gevoel zelfs van de dwazen;
zij wordt niet boos, 't vergeven moe;
het kwade rekent zij niet toe!

Zij kan het onrecht niet bezingen.
Maar met de waarheid is zij blij:
ook dekt de liefde alle dingen
van ongeloof en wanhoop vrij,
verdraagt zij alles — ja zelfs mij!

PLOOIROKJES

Effen en Geruit

IMPORTEUR:

JANKOK LTD.

P.O. BOX 252 — WILLOWDALE, ONT.

Beelden van en uit

NEDERLAND

•

Handel in Dagbladen

Als ik de heer Farenhorst wel eens hoorbaar hoorde zuchten over onvoldoende spontane activiteit van de lezers en de reformed people van Canada om hem te helpen bij de uitbouw van zijn krant, o.a. door vermeerdering van het aantal abonnees, waren dat voor mij bekenden "klanken".

De christelijke bladen in Nederland moesten altijd een harde strijd om het bestaan voeren. De Standaard, door Dr. Kuyper tot een opinie-blad van de eerste rang en een zeer effectief politiek wapen opgevoerd, heeft tijdens het leven van de grand old man altijd met verlies gewerkt. Er moest geld bij.

De brave antirevolutionairen lazen gezamenlijk in 4 of 5 gezinnen één blad. De oplage bleef daardoor klein en de advertentie-opbrengst dito.

't Was dikwijls een lijdensgeschiedenis. Commissies van geleerde mensen hielden beraad hoe tot een betere exploratie te komen, maar het waren de enkele rijken onder de mannenbroeders, die de financiële gaten moesten stoppen. Toen het al te bar werd schoof de oude Kuyper als eigenaar het blad van zich af en werden de directeur en chef-redacteur van het blad ondernemer. Ook dit bood geen oplossing en dank zij Colijn werd er een financieel gezonde basis gelegd, door de oprichting van een Naamloze Vennootschap, die eigenaar werd van de courant en drukkerij.

Dat was in jaren 1910—1918.

Naast De Standaard bestonden er tal van regionale Christelijke bladen, sommige als dagblad, sommige als weekblad en andere, die twee of drie maal per week verschenen. Er is zo goed als niets meer van over.

Het enige provinciale christelijke dagblad dat nog bestaat is het Friesch Dagblad, dat dank zij de goedgeefsheid van haar lezers een nieuwe drukkerij opzet en straks na de Winschoter Krant het tweede dagblad zal zijn dat in offset-druk wordt gepresenteerd.

En niettemin wil het bij dit blad ook niet met het abonné-bestand. Slechts ruim 19.000 abonnees, tegen de Leeuwarder Courant met drie hoofdredacteuren, waarvan één christen-socialist, één liberaal en één een heiden, een oplage van 91.000.

De grote landelijke pers wordt momenteel door een orkaan geteisterd. Het Vrije Volk, eens het blad met de grootste oplage, verschrompelt tot een plaatselijk Rotterdams orgaan, meer of minder steunend op de technische hulp van de vroegere liberale krantenmagnaten. De Nieuwe Rotterdammer en Het Handelsblad, eenmaal de invloedrijkste dagbladen, gingen een fusie aan, maar halen samen nauwelijks de 100.000.

Het zijn de ochtendbladen, die veruit de grootste oplage hebben, de Telegraaf 455.000 (waarvan 130.000 losse verkoop) en het Algemeen Dagblad 244.500 (61.000 losse nrs.).

De journalisten voelen zich allesbehalve lekker in deze situatie. Men ziet koppen als: Redacteuren koopwaar, geen inspraak, journalisten de dupe enz. Gevreesd wordt, dat de vrije meningsuiting in gevaar is. Wonderlijk genoeg werd er juist bij de socialistische instellingen het minst rekening gehouden met het personeel. Er werd beslist over u, bij u en zonder u.

De smeekbeden om financiële hulp komen bij elke postzending bij het Ministerie van Maatschappelijk Werk binnen rollen, doch afgezien van de centen zullen ook andere bezwaren (waarom de één wel, de andere niet?) een te grote toeschietelijkheid van overheidswege wel remmen, vermoeden wij.

Al moeten we nog even geduld hebben (tot 21 september), de geruchten uit Den Haag voorspellen niet veel goeds. Verhoging van de motorrijtuigbelasting met 50 à 60 procent, de accijns op benzine (waardoor de prijs per liter op meer dan 70 cent komt) en invoering van een parkeerbelasting, zodat als je auto op de openbare weg staat je moet betalen. Deze lastenverzwaring valt dan blijkbaar onder de toepassing van het profijt-beginsel.

We zullen daarmee er wel niet af zijn. Maar dat vertellen we dan wel de volgende keer.

Het Nederlandse volk zit er nog niet van in de put. Een bliksemactie voor de t.v., geleid door Willem Drees, ten behoeve van medische hulp aan onderontwikkelde landen bracht 13 miljoen gulden op. De Regering schonk anderhalf miljoen voor deze Memisa-actie.

Onze "Canadese" prinses Margriet verwacht in maart haar derde kind. Zal het eindelijk eens een meisje worden? Tot nu nog enkel jongens bij Beatrix, Margriet en Irene.

De vlakke bodem van "aan de zee ontwrongen" Nederland bevat steeds meer waardevolle produkten. Wij zijn reeds groot-leverancier van aardgas, dat nu ook in de Veluwe aangeboord is, en de Shell zal beginnen met winning van magnesium in Noord-West Friesland. De verwachting is nogal hoog gespannen, zelfs zo, dat men de monopolie-positie van de Verenigde Staten er mee hoopt te doorbreken.

De nieuwe minister van Economische Zaken, prof. Langman, schijnt de Noordelijke provincies, waar de werkloosheid het hoogst is, mede te willen laten profiteren van deze bodemschatten. Een reëel standpunt!

De Nederlandse Bank heeft enigszins verrassend het wiseldisconto van 5,5 pct. verlaagd tot 5 pct. Dit betekent dus een verlaging van de rente, hoewel de Staat nog een lening uitschreef tegen 8%.

Het Kosmo Komplot is afgelast. De critiek die vooral ook uit de Hervormde Kerk zelf losbarstte deed de "rode" heren van "Kerk en Wereld" retireren.

Het muisje kon nog wel eens een staartje hebben. Men begint het gevaar van "bovenkerkelijke" instellingen en instituten in te zien. In de Hervormde Kerk, maar evenzo in de Geref. Kerken. Ook daar dreigen de plaatselijke kerken in de knel te komen door de zware lasten van boven opgelegd.

Een aantal prominente figuren uit de Hervormde Kerk hebben zich tot het moderamen van de generale synode gewend, waarin zij met diepe zorg constateren: "dat er een stroming is in onze kerk, evenals trouwens in andere kerken, die het evangelie dermate verwereldlijkt, dat Christus opgesloten wordt in de kaders van haar revolutionaire ideologie en het evangelie wordt verminkt tot een program van revolutionaire actie."

De Synode der Chr. Geref. Kerk benoemde in de vacature-Hovius tot professor in de kerkgeschiedenis en het kerkrecht aan de hogeschool te Apeldoorn Dr. W. van 't Spijker, schoonzoon van de afgetreden hoogleraar. Aangestuurd wordt op verkrijging van het promotierecht.

Cn.

VAN DOMINEES EN GEMEENTEN

(5)

Een Independente Afgescheidene

door JOHN DE HAAS

In 1838 ontstonden er in de gemeente Amsterdam moeilijkheden inzake het beroepingswerk. Een deel der gemeente begeerde Ds. S. v. Velzen, een ander deel Scholte. Van Velzen werd beroepen en nam het beroep aan. Scholte werd er van beschuldigd "onregtmatige bemoeiingen" te hebben gehad in het uitbrengen van dit beroep, terwijl Scholte beschuldiging inbracht tegen de leer, die Van Velzen predikte.

Op de Algemene Synode, die van 17 november tot 3 december 1840 te Amsterdam werd gehouden, werd Scholte de eis gesteld: "1e, erkentenis van onregtmatige bemoeiingen in het aannemen der Amsterdamse beroeping door Ds. van Velzen; 2e, herroeping van de beschuldiging tegen de prediking van Ds. v. Velzen, naardien Z-Ed. niets heeft kunnen bewijzen van hetgeen hij beweerd heeft, en 3e, erkentenis van onregtmatige handel in de daarstelling van de scheuring in de gemeente te Amsterdam".

Scholte weigerde aan deze eisen te voldoen, waarop over hem de schorsing werd uitgesproken. Hij erkende deze uiteraard niet, zomin als de meeste gemeenten in Zuid-Holland, Zeeland, Noord-Brabant, Utrecht en Beneden-Gelderland die erkenden. En zo gingen de Afgescheiden wederom in twee groepen uiteen. Wel werd een poging gedaan om de breuk te helen. Op 26 juli 1843 kwam een nieuwe Synode te Amsterdam bijeen, bijeengeroepen door Brummelkamp. Hier was Scholte ook tegenwoordig. Doch er werd geen resultaat bereikt: Na enige dagen ging men onverrichterzake uiteen. Het enige waartoe men kon besluiten was, om deze Synode niet als Synode mee te tellen, en er dus ook geen Acta van te publiceren. Deze vergadering staat bekend als de "Roverssynode".

In de tweede helft van 1836 verscheen 't maandblad "De Reformatie", oorspronkelijk bedoeld als orgaan van de Chr. Afgescheidenen. In de praktijk kreeg het een persoonlijk karakter, doordat Scholte er zijn stempel op drukte. Met een korte onderbreking verscheen het tot 1 januari 1847.

In de laatste jaargang schreef Scholte over landverhuizing naar Noord-Amerika. Langzamerhand begon het plan bij hem vaste vorm aan te nemen, om zelf ook mede te gaan. In het jaar daarop werd aan het plan uitvoering gegeven. In de tweede helft van april 1847 n.l. nam hij afscheid van zijn gemeente te Utrecht, voor zover zij niet meeging, en vertrok met de stoomboot "Sarah Sand" naar Boston, waar hij begin mei veilig arriveerde. Enige dagen vóór hem waren reeds 800 à 900 landverhuizers overgestoken, die zich onder zijn leiding schaarden. Hoe hij in Amerika werd ontvangen, beschrijft Scholte in "Eene stem uit Pella" (Amsterdam, 1848) en in "Tweede stem uit Pella" ('s Hertogenbosch, 1848).

Na enige dagen oponthoud te Boston reisde men door naar Albany, waar hij door Dr. I. N. Wyckof, predikant van de Dutch Reformed Church aldaar werd ontvangen. Deze stelde hem in de gelegenheid in zijn kerk in het Hollands te preken; hij was het waarschijnlijk ook die Scholte introduceerde bij een van de leden der Wetgevende Vergadering van de Staat New York. Toen Scholte het Capitol te Albany bezocht, werd hij herkend en gedwongen onder de leden plaats te nemen.

In New York en Washington deed Scholte onderzoek naar de beste plaats van vestiging, die men meende te hebben gevonden in de staat Iowa, aan de rivier Des Moines. Hier werd Pella gesticht, genoemd naar de stad waarheen de Jeruzalemse gemeente vluchtte tijdens het beleg en de verwoesting van Jeruzalem in het jaar 70.

De eerste tijd was de huisvesting zeer primitief, de Strooien Stad werd gebouwd, half op, half in de grond. Een planken gebouw deed zondags dienst als kerk, in de week als school.

"Scholte was de alles en allen overziende leider en strijder in het doormaken dezer worsteling. Hij trad op als heereboer, eigenaar van zaagmolens, steengroeven en kalkovens, als landagent, notaris, advocaat, makelaar in vaste goederen, bankier, handelaar, redacteur, postmeester, schoolopziener en politiek leider. De alzijdigheid van zijn talenten en zijn tijdelijke middelen, zoowel als de volle kracht van zijn mannelijke leeftijd stelden hem in staat om allerlei moeilijkheden te trotseren. Onder die moeilijkheden waren niet het lichtste de tegenwerkingen, verdachtmakingen en beschuldigingen, die kwamen van de zijde der medekolonisten."

Deze kwamen n.l. al zeer spoedig. Door de bijzondere omstandigheden had Scholte een deel van de koopsom, benodigd voor de aankoop van landerijen, uit eigen zak betaald. Hieruit ontstond onenigheid tussen hem en de kerkeraad van de "Christelijke Kerk" te Pella, die 13 november 1848 was gevormd. In 1849 liep dit zo hoog, dat Scholte gecensureerd werd.

Enige maanden later werd de twist bijgelegd, doch in 1854 ontstond een scheuring, doordat Scholte een stuk land, dat oorspronkelijk voor kerkbouw was bestemd, weer verkocht had. Daar Scholte hierover geen schuldbelijdenis wilde doen, werd hem door zijn kerkeraad aangezegd, "dat hij om de gegeven ergernis in de gemeente niet kon voorgaan, en wij hem dus provisioneel de prediking onder ons ontzeiden".

Scholte preekte nu enige tijd in een schuur, daarna in een werkplaats, tot hij in 1855 voor eigen rekening een kerkgebouw stichtte, waarin hij tot zijn dood gepredikt heeft.

Het andere gedeelte sloot zich twee jaar later aan bij de Dutch Reformed Church, terwijl een jaar na Scholte's overlijden zijn gemeente te niet is gegaan.

Hij overleed 25 augustus 1868, na een ongesteldheid van slechts enige dagen.

"Het zal niemand by nadere kennismaking met de levensgeschiedenis van Scholte verwonderen, dat hij evenveel bittere vyanden als warme vrienden had. Hy moest afstooten of aantrekken, maar liet niemand, die met hem in aanraking kwam, onverschillig. Vandaar dat hem de zeldzame onderscheiding te beurt viel van binnen den tyd van twintig jaren niet minder dan vier maal geschorst of gecensureerd te worden, eerst door zyn tegenstanders en de drie volgende keeren door eenigen van zyn beste vrienden".

Van de prikkelende invloed, dien hij zijns ondanks op zijn tegenstanders heeft uitgeoefend, mag als bewijs genoemd worden, dat de Afgescheidenen in het algemeen, vooral in het Westen en

(Vervolg op pag. 10)

ALS U C.C. WAARDEERT — *help ons dan door het aanbrengen van één of meer nieuwe abonnees!*

We belonen Uw medewerking gaarne met een premieboekje.

Van Dominees en Gemeenten

(Vervolg van pag. 9)

Zuiden van ons land, met de naam "Scholtianen" werden bestempeld.

In zijn belijdenis van de Gereformeerde leer is hij getrouw gebleven. Hij had weinig op met de Heidelbergse Catechismus en preekte er nooit uit, maar hij heeft de leer, daarin vervat, niet losgelaten, ook niet wat de zieleslaap aangaat, zoals wel is beweerd, ook niet wat de kinderdoop aangaat, hoewel hij directeur was van de Hogeschool te Pella, die aan de Doopsgezinden toebehoorde. Alleen op het einde van zijn leven gingen zijn opvattingen in de richting van het Chiliasme, hetwelk duidelijk werd uit het door hem geredigeerde maandblad "De Toekomst".

In kerkregering was Scholte independentistisch aangelegd, overeenkomstig zijn karakter, dat een sterke trek naar onafhankelijkheid vertoonde.

Zo was het de zucht naar onafhankelijkheid, die hem er toe bracht, als de eerste van de Afgescheiden predikanten, het ambtsgewaad af te leggen.

Hoewel het merendeel der Afgescheidenen aan dit gewaad uit traditie of anderszins gehecht was, Scholte legde het af, omdat hij bespeurde, dat er iets van bijgeloof was in het voorstaan van het ambtsgewaad bij de gemeente.

Vandaar ook, dat hij zich niet wilde aansluiten bij de Dutch Reformed Church, wat Van Raalte wel deed, en wat Scholte eveneens was gevraagd. Hij bleef op zichzelf staan; zijn gemeente was "gevestigd op het geheele en onverdeelde Woord van God, geopenbaard in de Schriften van het Oude en Nieuwe Testament. Overeenkomstig deze Heilige Schrift erkent zij de leerstellige belijdenis van de rechtzinnige Protestantsche kerken als den waren standaard van geloof, en is zij bereid Christelijke gemeenschap te houden in God den Vader, den Zoon en den Heiligen Geest".

Toch beschouwde hij de Protestantse Kerkgemeenschappen in zijn dagen niet als openbaringen van het lichaam van Christus, doch als wijken, aangebouwd aan Babylon van het boek der Openbaring, waarvan hij Rome het oudste gedeelte noemde.

Zo noemde hij b.v. de Chr. Geref. Kerk in Noord-Amerika "eene gemeenschap, die zichzelven en anderen zocht te bedriegen met den titel "Ware Gereformeerde Kerk", terwyl zy de ondeugendste wyk is in het hedendaagsche Babylon, vervuld met stiklucht, ten bederve van geestelyken wasdom in de genade".

Voor de Zending gevoelde hij niet veel, waarschijnlijk hing deze apathie samen met zijn beschouwing van de Protestantse Kerken als wijken van Babylon.

Scholte had grote gaven van de Here ontvangen en hij heeft ze gebruikt ook.

Het is echter te betreuren, dat deze in Amerika niet zo tot hun recht zijn gekomen, mede doordat hij zich isoleerde in een "vrije Kerk". Daardoor was er zo weinig contact met anderen.

(Wordt vervolgd.)

Aankondiging van een nieuwe genezende stof: Slinkt Aambeien

Exclusieve genezende stof heeft bewezen dat het aambeien slinkt en beschadigd weefsel heelt.

Een vermaard onderzoekinstituut heeft een unieke genezende stof ontdekt met de eigenschap om aambeien pijnloos te doen slinken.

Het verlicht het jeuken en ongemak in minuten en versnelt het genezen van het beschadigde en ontstoken weefsel.

In geval op geval, terwijl het zachtjes de pijn verlicht, vond feitelijk vermindering (slinking) plaats.

Het meest belangrijke van alles — de resultaten waren zo grondig dat deze verbetering over een periode van vele maanden bleef gehandhaafd.

Dit werd bereikt met een nieuwe genezende stof (Bio-Dyne) dat snel beschadigde cellen helpt genezen en de groei van nieuw weefsel bevordert.

Thans wordt Bio-Dyne oongeboden in zalf en zetpil vorm genaamd Preparation H. Vraag er naar bij alle apotheken. Voldoening of U krijgt Uw geld terug.

(Adv.)

Naar het land van de Kaarsrechte Woudreuzen

door JOHN BOSGRA

(II)

Washington is een van de meest westelijke staten van Amerika, ten noorden grenst deze staat aan British Columbia en ten zuiden aan Californië. Het klimaat is er mild, en omdat het een zeeklimaat is, valt er genoeg neerslag. Het land leek ons vruchtbaar, maar wel viel het ons af dat er nogal veel veengrond (peatland) is. Volgens inlichtingen kan dit, bij een goede bewerking, heel vruchtbaar zijn, vooral voor weidebedrijf. Als gevolg daarvan zagen we dan ook veel goed verzorgde melkbedrijven, ook al weer meest in operatie bij Hollanders en oud-Hollanders. Wat de bouwtrant van de huizen, farmgebouwen enz. betreft, merkt men het verschil met Canada nauwelijks.

Zo wat rondkijkend en inlichtingen inzamelend, bereikten we het doel van onze reis. We hadden veel succes met onze voorbereidingen, per telefoon, voor deze ontmoeting, want onze nicht en haar man, die ook in British Columbia wonen, waren ons al voor. Zo konden we vier familieleden die we sedert lange tijd niet hadden gezien, tegelijk begroeten.

Na de eerste ontmoeting komen dan natuurlijk de verhalen van de belevenissen over en weer los. Zo vertelde onze neef dat toen de Hollanders en Friezen zich rond Los Angeles vestigden, en de melkproduktie ter hand namen, de Amerikanen, die gewoon waren het wat zachtjes aan te doen, er maar zo uit lagen. Dat klopte geheel met wat een Canadian farmer eens tegen ons zei: "Het lijkt gek, maar de Nederlanders, die zich hier vestigen, zien de mogelijkheden die hier zijn veel beter dan de Canadians zelf. Nobody can beat the Dutch!"

De tijd was veel te kort om al de belevenissen de revue te laten passeren. Na onze terugkeer in Abbotsford hadden we nog een gezellig samenzijn met de Huizinga's daar. Toen onze schoonzoon en dochter ons op kwamen halen, kwamen Mr. en Mrs. Doornbos ook nog even mee, en dat was een hartelijk weerzien temeer. Harmen Doornbos was, in Dokkum, onderwijzer en ook reserve luitenant in het leger. Maar in Canada wilde hij farmen. Hij heeft nu een prachtig beslag melkvee. Theorie en praktijk gaan bij hem hand in hand, en dat maakte hem een succesvol farmer niet alleen, maar ook een bestuurslid van de Dairy organisatie: "Nobody can beat the Dutch". Een uitnodiging om ook een paar dagen bij hun te logeren konden we nu niet accepteren.

Na een rit van 65 km (40 mijl) kwamen we die avond om 11 uur weer terug in Vancouver, na een dag vol van belevenissen.

— —

Niet lang daarna maakten we ons klaar naar het door zijn schoonheid zo beroemde Vancouver Eiland. Dit eiland is vroeger — plm. 200 jaar geleden — een twistappel geweest tussen de Engelse en Spaanse ontdekkingsreizigers. De naam is afkomstig van kapitein Vancouver, een Hollander, die als matroos dienst nam bij de Engelsen en die later opklom tot de rang van kapitein. Weinig heeft die man toen kunnen vermoeden dat èn Vancouver Eiland, èn de stad Vancouver, zijn naam en daden in herinnering zouden houden, zolang de wereld zal bestaan. Toen de Spaanse invloed af- en de Engelse toenam, werden British Columbia en Vancouver Eiland beide Engelse overzese bezittingen. Van de Spaanse invloed is nu in Noord-Amerika weinig meer te merken, behalve dat hier en daar nog wat koppels wilde paarden ronddartelen, die nakomelingen zijn van de paarden die door de Spanjaarden in de strijd tegen de Indianen werden gebruikt, losraakten wanneer hun berijders sneuvelden en daarna in de bossen verdwenen. In Zuid-Amerika geldt de Spaanse invloed nog wel terdege!

— —

Vanwaar onze kinderen wonen, door de stad, naar de aanlegsteiger bij Vancouver, van de boten (ferries) naar Vancouver Eiland, is een uur rijden per auto. Treft men het dat het werkvolk juist naar het werk of van het werk komt, dan duurt dit veel langer. Vancouver met de voorsteden is een stad met meer dan een miljoen inwoners. Wij moesten om 11 uur met de boot mee en wat dat betreft was het verkeer overdag rustig. Minke was onze chauffeuse en omdat ze hier al jaren wonen had zij niet de minste moeite om de weg door de stad te vinden.

Bij het gaan naar en op de boot hebben de voetgangers voorrang. Daarna rijden lange slierten auto's, truck-en-trailer combinaties, vans enz. op de boot. Dit is ongeveer dezelfde bedoening als in Nederland naar de kusteilanden, maar letterlijk wat meer grootscheeps. Mensen die niet erg vlug ter been zijn kunnen op de boot gebruik maken van de liften naar de bovendekken, heen en terug. Op de boot behoeft het niemand aan iets te ontbreken. Er is zelfs zelfbediening. Elk kan zelf uitpikken wat hij of zij verlangt, wat eten of verfrissende dranken betreft, en dit dan aan het einde van de lijn betalen. Weer en zee waren kalm en zulk een reis, die 2 uur in beslag neemt, is een beleving op zich zelf. De kusten van British Columbia en Vancouver Eiland zijn beide zeer rotsachtig. Daardoor krijgt men de indruk dat de huizen

(Vervolg op pag. 12)

Garlic is goed voor U

Garlic is een natuurlijk antiseptisch geneesmiddel hetwelk de bloesdomloop vrijhoudt van onzuiverheden en voorkomt of vernietigt ontbindings-bacillen.

Adams Garlic Pearles bevat de essentiële Garlic olie, die voor vele jaren medisch is gebruikt. Gedurende eeuwen hebben mijoenen mensen Garlic gebruikt als een gezondheids-middel, vertrouwend in de genezende en versterkende werking. Help uzelf sterk en gezond te voelen. Kook een pakje Adams Garlic Pearles vandaag bij uw drogist. Het kan u beter doen voelen, gezonder en met minder verkoudheden. Zij zijn reuk- en smaakloos in capsule vorm.

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IN ZIJN ARM DE LAMMEREN

Dit verhaal, dat in zeker opzicht allegorisch is, verplaatst ons op een der Zeeuwse eilanden in de twintiger jaren, en vergunt ons een blik in het hart en leven van een kind. Het doet ons denken aan een bloemknop die zich langzaam en gestadig ontplooit om tot volle bloei te komen; doch het weent niet "om bloemen, in den knop gebroken, en voor den uchtend van haar bloei vergaan."

Door
CORNELIUS LAMBREGTSE
(Autenrsrecht voorbehouden)

(9)

Over het laatste loopt Fransje te denken, nu hij op pad is naar dat huis der vreugden. Bij Neeltje's achterdeur gekomen ziet hij hoe haar moeder net een emmer vuil water leeg laat lopen boven de vangpit. Hij kijkt haar onderzoekend aan om te zien hoe de barometer staat.

Ah, die Fransje! zegt ze opgeruimd. De voortekenen zijn goed. Ze is niet alleen vrolijk gestemd, maar ze noemt hem bovendien Fransje. Als ze in een slecht humeur is, zegt ze Frans tegen hem, en men kan hem niet dieper beledigen dan door hem Frans te noemen.

Magge'k mie Neeltje kommen spelen? vraagt hij lief. Beljaet, gaet er mae nae toe. Z'is in den uze, is het antwoord.

Hij doet zijn klompen af en stapt naar binnen. Meteen valt hem weer de eigenaardige lucht van dit huis op. Het stinkt er wel niet bepaald, maar lekker ruiken doet het toch ook niet. Maar voor hem betekent deze lucht in elk geval dat hij bij Neeltje is en bedièmend misschien wel met het zetje spelen mag.

Binnengekomen ziet hij daar de grote meiden ook zitten naaien bij de tafel. Maar Neeltje zit in een hoek van de kamer bij haar eigen kleine tafeltje en, o vreugde, het zetje er op. Allen kijken op en een van de meiden zegt: Daer emme Fransje Weststaete! Kom je mie Neeltje spelen? A-je mae oppast daje nie mie der mô gaen trouwen! Daar moeten de andere meiden vreselijk om lachen. Dat maakt Fransje een beetje verlegen, en het beklemt hem. Hij begrijpt niet waarom zij daar zo om moeten lachen. Natuurlijk gaat hij later met Neeltje trouwen — of met een van de meisjes van Siene van Marien, dat weet hij nog niet. Hij gaat bedeesd naar Neeltje toe en vraagt: Magge'k ok meedoen? Neeltje knikt en zegt: Ja. Jie was de vader en ik de moeder en de poppe was 't kleine kind. Jie kwam thuus van 't land, en noe gaen me eten.

Fransje zit meteen in zijn rol. Hij kijkt tersluiks of de meiden nog op hem letten, maar als die weer in hun naaiwerk verdiept zijn, geeft hij zich geheel aan de betovering van het grote ogenblik over. Hij trekt zijn jas uit en hangt die aan de kruk van de bedsteedeur naast hem, zijn muts er bovenop. Hij zegt: Mae wat motten me eten? J'ei giniëns broad!

Neeltje staat van haar stoof op en stapt zonder haar moeder eerst te vragen de spinne in. Na enig scharrelen komt ze terug met een snee droog brood middendoor en geeft de helft, met een stukje spek, aan Fransje. Zelf zet ze haar tanden in haar deel en begint te eten.

Mô jie ièst nie bidden, bestraft Fransje zijn vrouw.

O ja da's waer ok. Mae jie was de vader en vaders motten toch aaltied bidden!

Dat is ook waar en Fransje zal dus zijn plichten waarnemen. Hij zet zich ook op een stoof, vouwt zijn handen, en gluurt door zijn oogharen of Neeltje zijn voorbeeld volgt. Dan begint hij: Oanze Vader, die in den emel zijt . . . . Verder kent hij de woorden niet, hetgeen jammer is. Maar hij verlengt het gebed door er aan toe te voegen: Bubbubbuhh, bubbubbuhh, bubbubbuh . . . Amen. Neeltje moet het kind Ière zegen laten zeggen en de maaltijd kan nu wettig beginnen. Ze doet suiker en melk in de kopjes en schenkt dan thee uit de prachtige pot met de rode roosjes en blauwe vergeetmenietjes. Met haar vinger roert ze de kopjes om. Dan neemt ze het kind weer op haar schoot en gaat zitten.

Fransje praat ondertussen over het werk op d'oeve, net als Vader. Hij zegt: Ik bin moeë van 't arde werken. En den boer was wee mae lastig vandaege. En wat eit 't toch vee esnièuwd, ee?

Neeltje speelt haar rol niet minder voortreffelijk. Ze vertelt dat het kind zo'n pijn in haar buikje gehad heeft vandaag, en dat het zo veel gehuild heeft. Dan vraagt ze: Mô je nog een komme thee aen? Toe, schienkt dan zelf mae es in, en voe mien ok, want ik zitte mie dat kind op m'n schoat.

Dat is het toppunt van Fransje's geluk. Maar hij laat het niet merken. Kalm staat hij op en grijpt met zijn rechterhand het theepotje. Met zijn linkerhand steunt hij zwaar op het tafeltje, vanwege zijn vermoeiende dag op de boerderij. Hij schenkt eerst voor zichzelf en dan buigt hij zich wat verder over de tafel om Neeltje te bedienen. Maar hij demonstreert zijn vermoeidheid een beetje te nadrukkelijk. Het tafeltje is maar wankel en opeens wipt het met twee poten op en dreigt te kantelen. De kommetjes en scheuteltjes schuiven allemaal zijn kant op, en daar schrikt hij zo van, dat hij ze onwillekeurig met beide handen tegen wil houden. Daardoor vergeet hij de theepot voor een ogenblik en bonkt die tegen de tafelrand. Het deksel vliegt er af en het handvat glipt uit zijn hand. Hij wil het potje nog met zijn knieën tegenhouden, maar dat maakt slechts dat hij het een des te hardere stoot geeft, die het met luid gekletter tegen de vloer doet slaan.

Neeltje vliegt met een luide schreeuw overeind en roept: Aaaaa! Dat doe jie!

De meiden komen bij de tafel vandaan en gaan tegen Fransje te keer. Neeltje staat luidkeels te jammeren.

Fransje staat maar wezenloos naar de scherven te staren. Zijn wangen zijn bloedrood en hij voelt zijn hart tot in zijn hals bonzen.

Joe lillik jonk! roept Neeltje's moeder met een schelle stem.

Joe lilliken zwarten aap! voegt een der meiden er aan toe, en trekt hem ter verduidelijking vals aan zijn kuifje.

Tranen van ellende, spijt, en machteloze haat branden achter zijn oogleden. Even komt het beeld van Poete hem voor de geest, en dat vervult hem met een nameloos heimwee. Maar huilen wil hij niet — niet nu en niet hier. Hij bijt zijn onderlip tot bloedens toe en staat daar maar roerloos, als was hij aan de grond genageld, te staren.

Gae mae gauw nae je moer, oor! En je kunt zurgen dat er een nieuw theepotje komt! Veruit, nae je lillike moer!

Dat striemt Fransje het meest — dat ze Poete zijn lillike moer noemen. Dat doet veel meer pijn dan de valse bejegening alsof hij met opzet dat mooie theepotje gebroken had. Het is alsof er plotseling een veer in hem losspringt. Hij heeft nog slechts een gedachte: naar Poete toe! Weg uit dit hol van ellende en gemene overmacht! Hij grijpt zijn muts en jas van de bedsteedeur en rent, zonder om te zien of een woord te zeggen, den uze uit, nagescholden door de furies van meiden.

Daar hoeft hij niet meer terug te komen. Of hij moet een nieuw potje meebrengen. Maar dat is onmogelijk. Waar zal hij dat vandaan halen? Hij kan er Poete niet om vragen. Bovendien zou ze verschrikkelijk boos op hem zijn, als ze hoorde wat er gebeurd is. Neen, dat kan niet, dat kan niet. Die lelijke meiden! Die rotmeiden! Verward tuimelen zijn gedachten over elkaar door zijn bonzend hoofd.

Buiten probeert hij zo goed als het gaat zijn jas aan te krijgen. Met de muts heeft hij weinig moeite. Als hij voorbij Neeltje's raam gaat, kijkt hij schichtig even uit de hoeken van zijn ogen naar binnen. Net vliegt het gordijn met een ruk opzij en het boze hoofd van Neeltje's moeder verschijnt. Met ontzetting ziet Fransje nog net dat ze het broodmes in haar hand heeft en dat dreigend naar hem opsteekt. Hij staat doodsangsten uit dat de voordeur open zal gaan en ze hem achterna zal komen. Hij ziet niet dat achter het gordijn de meiden staan te lachen om zijn angstig gezicht. Hard lopen durft hij niet vanwege de sneeuw, maar hij is zo gejaagd alsof de dood hem op de hielen zat.

Het is een stil en bedremmeld Fransje dat bij Poete in den uze komt. Moeder is klaar met haar naaiwerk. De machine staat weer op zijn plaats op het kastje links van de schouwe. Maria is aan het strijken.

Ei-je lekker espeeld mie Neeltje, vraagt ze belangstellend.

Neeltje is een akelik jonk, en ik spele noait mae mie der!

Maria gaat er niet op in. Ze schrijft zijn wrevelig bescheid toe aan zijn slechts humeur van vandaag.

Poete loopt achter haar avondwerk aan. Fransje zou er alles voor over hebben als hij even bij haar kan kruipen, met zijn hoofd veilig tegen haar doek en beuk aan, om zijn ganse gemoed te ontlasten. Maar dat kan niet. Dan moet hij ook vertellen van het gebroken theepotje, en dat hij een nieuw moet brengen. En dat is uitgesloten. Maar als Neeltje's moeder eens op komt spelen tegen Poete?

(Wordt vervolgd)

Deze roman zal binnenkort in boekvorm verschijnen bij Uitgeverij T. Wever in Franeker.

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For "letters under number" $1.00 extra.

Send your payment together with your ad to:
Calvinist-Contact
Box 312, Station B,
Hamilton, Ont.

With joy in our hearts and thankfulness to God, we are happy to announce the safe arrival of our son

MARVIN JOHN

A brother for Michelle Jeanette.

Born on August 21, 1971.

Mike & Jean Talsma
(nee Renkema).

R.R. #3, St. Marys, Ontario.

Mr. & Mrs. Peter de Vries of 78 Hill Ave., Brantford, Ontario are happy to announce the forthcoming marriage of their daughter

ANN
to
GORDON DYKSTRA

son of Mr. & Mrs. John Dykstra of R.R. 1, Waterdown, Ontario.

The wedding will take place D.V. on October 15, 1971 at 7:00 p.m. in the Brantford Christian Reformed Church.

Rev. R. Praamsma officiating.

We are grateful to the Lord that we may celebrate with our parents

FREDERIK BREUKELMAN
and
MINA BREUKELMAN—
JURJENS

their 45th wedding anniversary, the Lord willing on October 1, 1971.

That the Lord may bless and keep them is the wish of their children.

Thunder Bay, Ont.:
Mr. and Mrs. H. J. Veurink.
Mr. and Mrs. H. H. Jaspers.
Mr. and Mrs. E. Breukelman.
Mr. and Mrs. G. J. Cramer.
Mr. and Mrs. G. Breukelman.
Tillsonburg, Ont.:
Mr. and Mrs. F. Breukelman.
Toronto, Ont.:
Mr. and Mrs. B. Breukelman.
Canfield, Ont.:
Mr. and Mrs. A. Buist.
And 47 grandchildren.

R.R. 1, Thunder Bay, Ont.

With thankfulness unto Jehovah, the Giver of life, we hope to celebrate the 35th wedding anniversary of our parents and grandparents:

RINKE VANDERWAL
and
JELTJE VANDERWAL—
VANDERWERF

on Friday, October 1st, 1971, D.V.

Their grateful children:
Ken and Joan
Hilda and Tom
Paul and Melody
Joanne and Art
Rick and Anne
and 10 grandchildren.

Psalm 23:1: "De Heer is mijn Herder, mij ontbreekt niets."

1946 — 1971

On Friday, October 1, 1971, the Lord willing, we hope to celebrate with our parents

JAN ASKES
and
BONTJE ASKES (KEMPER)

the occasion of their 25th wedding anniversary.

We praise the Lord for keeping them all those years and pray that He will continue to bless them.

Grimsby, Ont.:
Dick and Dixie Askes
Bert Askes
Wingham, Ont.:
Henry Askes
Jennie and Sipke Bakker
At home:
Dianne Askes
John Askes
Martin Askes
Bonnie Askes

Home address:
R.R. 3, Wingham, Ont.

Uithuizermeeden 1946 — Lethbridge 1971

On Saturday, October 9, 1971, the Lord willing, we hope to celebrate with our parents

HARRY VENHUIS
and
IDA VENHUIS, nee VAN HUIS

their 25th wedding anniversary.

May the Lord grant them many more years together, for each other and for us all, to the glory of His name.

Gary Venhuis,
Edmonton, Alberta.
Alexander and Joanne van Rooyen,
Medicine Hat, Alberta.
Grace Venhuis.
Mary Venhuis.
Ben Venhuis.

1407 - 12 Ave. N.,
Lethbridge, Alberta.

Daar het mij onmogelijk is allen te schrijven, wil ik langs deze weg mijn oprechte dank betuigen voor de kaarten en brieven, ontvangen bij het overlijden van mijn man, Klaas Mulder.

Het medeleven van anderen te ondervinden in dagen van droefheid heeft mij gesterkt dit verlies te dragen.

Mrs. K. Mulder,
geb. Oostenbrink.

R.R. 1, Dunnville, Ont.

Tijdens zijn vakantie in Holland is plotseling van ons heengegaan mijn lieve man, onze zorgzame vader, grootvader, broer en oom

WILHELMUS JOHANNES RIETEL,

op de leeftijd van 67 jaar.

"Hij is verlost, God heeft hem welgedaan."
Psalm 116:4.

Uit aller naam:
H. Rietel—Rozeboom.

De begrafenis heeft plaats gehad 3 september 1971.

Den Helder (Holland),
31 augustus 1971.

3872 St. Thomas St.,
Port Coquitlam, B.C.,
Canada.

On September 2, 1971 our Heavenly Father took to Himself his child and our faithful member

PETER VANDER SCHAAF,

at the age of 69.

May the Lord comfort his wife and children.

The Men's Society
"Onderzoekt de Schriften",
Brampton, Ont.

On September 14, 1971 the Lord took unto Himself our member

PATSY HAMMING

She was 39 years of age.

We pray that our merciful God will grant comfort and peace to all her loved ones.

The Women's Society
of the C.R.C.
in Haney, B.C.

On September 15, 1971 the Lord took into His eternal home

HEINO BOER,

aged 69, where he is now rejoicing in his Saviour.

During his life his most loved text was: "For by grace are we saved".

We thank the Lord for what we have received in him as husband, father and opa.

Nisiena Boer— Balkema,
Bert and Sandra Strobosser,
Jarvis, Ont.
Henk and Ann Groen,
Dundas, Ont.
John and Margie Boer,
Escondido, Calif., U.S.A.
Clarence & Gerdy Boer,
Pt. Dover, Ont.
Hank and Audrey Boer,
Hamilton, Ont.
Joe and Wilma Fennema,
Hamilton, Ont.
Floyd and Tina Visser,
Cayuga, Ont.
Keith Boer,
Pt. Dover, Ont.
26 Grandchildren.

R.R. 2, Pt. Dover, Ont.

Due to a happy event for one of our staff members, the JOHN KNOX CHRISTIAN SCHOOL IN BRAMPTON, ONT. is in need of an experienced

GRADE 6 TEACHER

Preferably by September. Please send your application, stating qualifications, experience and references to the principal, Mr. T. Bergsma, 82 McLaughlin Rd. S., Brampton, Ont. Tel. (416) 451-3236.

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MILK QUOTA

3600 lbs. bulk cooler, 4 unit Surge pump, 4 unit Surge milkers, 29 young Holstein dairy cows of which 25 milking over 925 lbs. daily. Phone 519-647-2190.

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wanted for established wholesale route selling snack foods in and around Calgary. Excellent wages for right man. Write, giving references, to Box 88, Red Deer, Alta. for further information.

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SINGLE MAN

to work on a modern dairy farm in Thunder Bay, Ont. area. Write to Box no. 2374, % Calvinist-Contact P.O. Box 312, Stat. B, Hamilton, Ont.

Wanted:

HELPER

for dairy farm, male, single. Milking experience necessary. Earl Greer, Mansfield, Ont Phone 1-705-435-5383.

Weduwnaar (80), gezond maar eenzaam, vraagt een vriendelijke

VROUW

om gezellig samen te wonen. Indien nodig hulp voor het werk. Sipke Bakker Sr., R.R. 2, Wingham, Ont.

Gepensioneerde weduwnaar, Chr. Ref., wonende in de zuidhoek van Ontario, wil graag in kennis komen met gepensioneerde

WEDUWE OF VROUW

om te komen tot samenwonen voor gezellig huiselijk verkeer. Huwelijk niet uitgesloten. Wonende dicht bij kerk en town. Geheimhouding verzekerd. Brieven onder no. 2375, % Calvinist-Contact, P.O. Box 312, Station B, Hamilton, Ont.

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BOX 1066, BROOKS, ALTA.

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Qualified
SECRETARY/RECEPTIONIST
Wanted

to serve as secretary to the faculty of the INSTITUTE FOR CHRISTIAN STUDIES and as office receptionist.

Should be experienced and versatile. Work to commence as soon as possible.

Arrangements for interview to be made by calling (collect) Miss E. Haak, Institute for Christian Studies, Toronto, tel. (416) 923-3921.

FOR THE FARMERS

The International Federation of Agricultural Producers

In 1947, representatives of farmers organizations from a number of Western countries set up what is today known as the International Federation of Agricultural Producers (IFAP). Since then farm organizations in forty countries have joined the Federation. Included among the forty countries are Canada, the U.S., most European countries, Australia, and New Zealand.

The driving force behind this Federation of farm organizations — there is no direct government involvement — is: by co-operation and working together similar agricultural policies can be adopted in all countries. This is expected to result in a better deal for all farmers in these countries. The Federation is basically a forum for the discussion of international agricultural policies. Its recommendations and decisions are not binding on anyone. Nor does the Federation itself lobby the governments of member countries. It leave it up to the member organizations to try to get IFAP policies implemented in their own countries.

Canada has been involved in the IFAP since its beginning; but not all of Canada's farmers organizations have joined the international federation. Of Canada's four main farm organizations, Canadian Federation of Agriculture (CFA), National Farmers Union (NFU), Quebec Farmers Union, and Christian Farmers Federation (CFF), only the CFA has affiliated itself with the IFAP.

The Provincial Federations of Agriculture of the grain-producing provinces and Ontario also send delegates to the IFAP conferences.

In May of this year a conference was held in Paris, France. At the conference emphasis was placed on the importance, not only at the national level but also at the international level, of producers being effectively involved in agricultural problems. The conference studied extensively the possibilities of developing an internationally agreed on set of guidelines for marketing legislation and international agricultural trade. The consensus at the conference was that more supply management was needed in individual countries so that more permanent trade agreements could be made with other countries.

It was not surprising that the American Farm Bureau disagreed with the IFAP policy statement. The American Farm Bureau is the largest farmers organization in the U.S. It represents at least 1.5 million farmers. The Americans believe in a free trade and a free market to set prices. The idea of increased supply management in other countries and permanent trade agreements between others does not appeal to them.

The American position is basically not difficult to accept; but it appears that the Americans mean that trade and markets should be free to them but not to others. The recent Nixon action to place a 10% surtax on all imports points out very clearly that the Americans are really only interested in a free and open market for themselves, and are not willing to open their markets to other countries. Free trade and free markets cannot work unless all those involved are prepared to look at it as a two-way street.

On the other hand, supply-management and permanent trade agreements are basically difficult to accept. If countries move in the direction of limiting agricultural production to what they need for themselves and what they have permanent arrangements for with other countries; then production will be so far reduced as to create an even greater food shortage in the have-not nations. Futhermore, past experience has shown that such permanent restrictions will increase the cost of the product and will put the product beyond the purchasing power of the have-not nations.

The Canadian Federation of Agriculture supports the IFAP policy statement. It is therefore not surprising that the Canadian Federation of Agriculture supports increased supply-management of agricultural products in Canada. With this background it is easier to understand why some of our Canadian agricultural leaders urge farmers to adopt greater supply-management controls. It also explains why the Federal Government has moved, with Bill C-167, to set up the machinery for such controls.

If these developments continue as they are: Americans seeking greater free trade for themselves; Canadians controlling production through supply-management; we can expect to see a number of traditionally Canadian markets being filled with American products in the very near future.

$350 PER DAY MILK

Top-notch dairy farm for sale. 240 head of purebred Holstein cattle, 5,000 lbs. daily, fluid milk quota. A daily return of over $350. Free stall stabling and large milk parlour of modern design. Also available a dairy plant adjoining this huge dairy farm. Total annual sales $500,000 from dairy. $100,000 down payment and 1st mtg. available at over 8% interest per annum. A real money maker. A once in a life time opportunity. Call S. H. BOERSMA Real Estate at 344-2433 (Sarnia), or write S. H. BOERSMA Real Estate Broker, 643 Murphy Road, Sarnia, residence R.R. #2, Mitchell, 393-6769.

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Call: BROUWER ELECTRIC, Sales and Service, 13 Maple Ave., Grimsby, Ont. 945-8607.

"SOMEWHERE A CHILD IS CRYING . . ."

Allendale — Cor W. Barendrecht, formerly of The Hague, Holland, and currently a resident of northwest Grand Rapids, is author of a recently published collection of poetry and short stories entitled, "Somewhere a Child is Crying . . ." Besides the reflective title story, others in the collection include "D-Day," a short piece re-creating events and emotions of one evening during World War II, and "Edge City," a poetic plea for help in a polluted world. The entire collection consists of three stories and six poems.

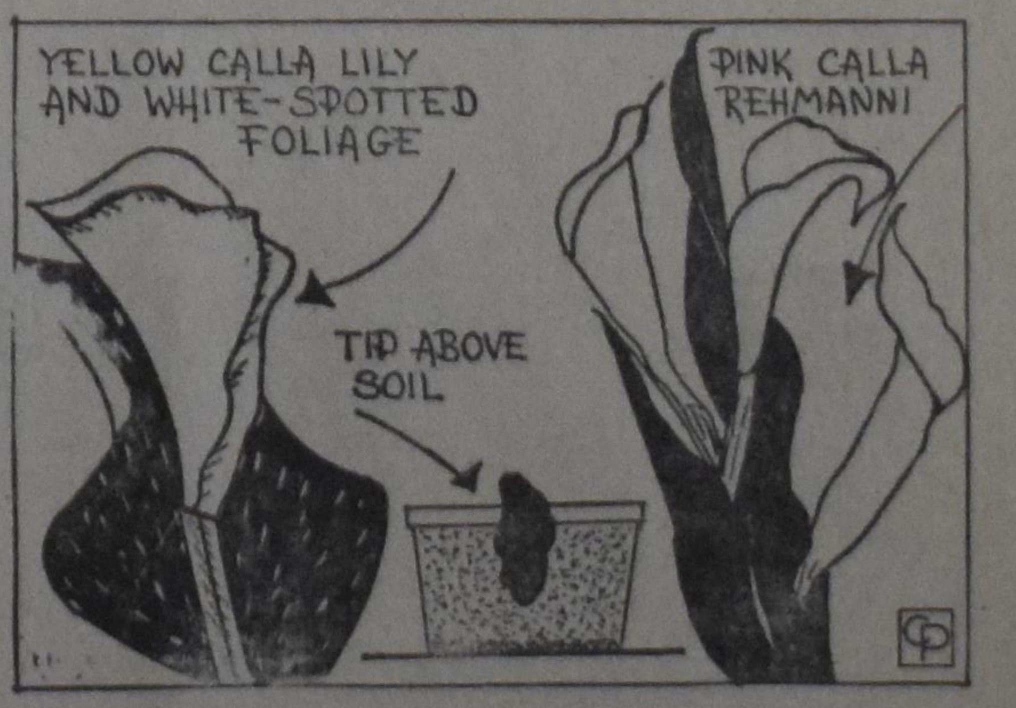
Barendrecht was educated in Holland, as well as Canada and the U.S., and is presently a senior at Grand Valley State College. His works have been published in **Display** and **Credo** magazines; and the **Calvinist-Contact**, for which he also edits the "World of Young Writers" department.

Art work for his recent publication was created by Darrel J. De Ruiter, senior art major at Calvin College.

"Somewhere a Child is Crying . . ." is available at bookstores in western Michigan and is a publication of Metamorphosis Press, Grand Rapids, GVSC senior L. Eric Greinke, editor.

TODAY'S GARDEN-GRAPH

Reg. U. S. Patent Office



Keep on Planting Bulbs

By EDNA HALLIDAY
Distributed by Central Press Association

WHEN SELECTING bulbs for outdoor planting, do include some for forcing indoors. Flowering bulbs and plants indoors provide a feeling of happiness and exuberance even on a snowy, blustery winter day.

The calla lilies frequently are referred to as "never fails" for growing indoors. The white and the yellow, as shown in the accompanying GARDEN-GRAPH, with their white-spotted foliage, are most popular. One not so well known is the unusual pink calla (rehmanni), also shown.

This pink to rose calla is a rather rare species, a native of Natal. The flowers are slightly smaller than the other varieties, but their pinks are so beautiful and unusual.

As shown, when planting calla bulbs, the crowns or tops should be left protruding just above the surface. Plant only one bulb in a 6" pot, or three in a 9" one.

Calla bulbs require a rich soil, good drainage and lots of watering.

After potting, place the bulbs in a cool, semi-dark room and water very little for several weeks. As the leaves start growing, place the pots in a light, warm room and give liberal amounts of water.

During the summer months the pots can be laid on their sides in the shade of shrubs until September, or in a cool basement. In November repot the bulbs in rich, fresh soil.

(© 1970, King Features Syndicate, Inc.)

The Next Issues of Calvinist-Contact

will be DATED	will be MAILED	Closing time for ADVERTISEMENTS
Oct. 7	Oct. 1	Sept. 29 noon
Oct. 14	Oct. 8	Oct. 6 noon
Oct. 21	Oct. 15	Oct. 13 noon
Oct. 28	Oct. 22	Oct. 20 noon

LEVEND GETUIGENIS

Met een zekere beschroomde eerbied, gemengd met rechtmatige moedertrots, schoof ze mij het schilderij-lijstje in de handen. Het was een héél doodgewoon lijstje zoals je ze kunt kopen in de 5¢ store.

Achter het glas waren twee stukjes papier, afgescheurd van een closet-rol, geheel beschreven. En onderaan, aan de rechterbenedenhoek, het portret van een jongeman, háár jongen, in de kracht van Zijn jeugd gefusilleerd door de Hitler-horde, samen met vele anderen, omdat hij in de ondergrondse gewerkt had.

Het was zijn laatste brief aan zijn familie, die hij niet eens vóór de terechtstelling had mogen zien . . . en niet wilde zien ook, om ook hún leven niet in gevaar te brengen. Een vriendelijke gevangenbewaarder had hem geholpen om dit briefje te schrijven en te verbergen, zodat het later aan zijn ouders gegeven kon worden. Die het ook gekregen hebben, maar niet voordat het uur der bevrijding had geslagen.

Daar stonden ze vóór me, de stuntelig gevormde letters op het floderige papier, een levend getuigenis van God's Vaderliefde.

Of ik het nog wel lezen kon, vroeg ze.

"Lieve ouders, broers en zuster,

Zojuist is de doodstraf over ons uitgesproken. We zullen elkaar hier op aarde niet weerzien, lievelingen. Ik dank jullie allen voor jullie goede gaven aan mij. Weest niet bezorgd om mij. De hemel is mijn vaderland. Daar hoop ik jullie ook allen weer te zien. Vaarwel lieverds, ontvang een dikke afscheidszoen van mij. Ik ben helemaal niet angstig of bedrukt, want ik ga naar mijn Vader in de hemel, naar mijn eeuwig Vaderland. Weest dus niet bedroefd om mij. Dag **lieve Moeke en Vader.** Het ga jullie allen goed. Tot weerziens hierboven in 't Vaderhuis, waar ik straks heenga. Daag lievelingen . . . Daag! Groet alle vrienden en bekenden van mij. Onze gehele familie, de Dominee, fam. Stevens, fam. de Lange, mijn leraren en schoolvrienden. Rieks en Minke, nog gefeliciteerd met de kleine. (Wat schrijf ik slecht hè, dat komt van de pen, hoor!)"

. . . .

Hier brak het briefje af.

Wat een genade in een jongensziel, om zo'n briefje te kunnen schrijven, luttele uren vóórdat hij voor het vuurpeleton werd gezet! Hij had zijn aardse vaderland gediend in de voorposten der geallieerden, achter de vijandelijke linie. Maar zijn oog was steeds gericht geweest op het hemelse Vaderland, het **beter** vaderland zoals ons wordt geleerd in de geschiedenis van Abraham, de Vader van alle gelovigen.

Zo werd hij voor ons een levende getuige van de zaligheid die er is voor allen die in Christus Jezus geloven.

Welk een weerzien zal dat zijn voor allen die de Here Jezus van harte hebben liefgehad. Zoals hij.

B. Boulogne.

Lambert Huizingh

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•

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(Vervolg van pag. 10)

tegen de hellingen boven elkaar zijn gebouwd. Vooral bij nacht, wanneer alles in de steden verlicht is, is dat een schitterend schouwspel. Het eerste gedeelte van de reis vaart men tussen de hoge rotsgebergten door; dat is een panorama om nooit weer te vergeten. Als naar gewoonte hadden we de camera mee op reis en we waren in de gelegenheid om onze films met prachtige opnamen te verrijken. Verder maakten we mooie opnamen van vertrek en aankomt van de boot.

— —

Op Vancouver Eiland zouden we logeren bij de schoonouders van onze dochter en schoonzoon, Mr. en Mrs. S. De Waal in Calgary. Onze gastheer en vrouw zijn Mr. en Mrs. Tom De Waal en zij wonen in Port Alberni, zowat in het midden van Vancouver Eiland.

Bij aankomst van de boot stond onze gastheer al op ons te wachten en we hadden een reis voor de boeg van 50 mijl naar Port Alberni. We waren dus direct in de gelegenheid om van de wonderen van dit Eiland te genieten. Zo zagen we al spoedig dat met de naam "Wooden Wonderland" niets teveel is gezegd. Op veel plaatsen reden we door dichte hagen van kaarsrechte, hoge ceder en pijnbomen. Hier en daar was een open ruimte, met enkele huizen. Soms werden daar ook een paar koeien gehouden, maar van farmen als zodanig was geen sprake. Verder is het land in zijn geheel bergachtig, maar de wegen lopen natuurlijk zoveel mogelijk door de valleien.

Onze gastheer en zijn vrouw zijn van afkomst rasechte Amsterdammers. Evenals wijzelf zijn zij, na het grootbrengen van een aantal kinderen, nu weer met zijn tweeën overgebleven. Voordien woonden zij bij ons in Alberta, zodoende waren zij voor ons geen vreemden. De Waal was vroeger, in Amsterdam, in het zakenleven en daardoor speciaal op de hoogte met het leven in een grote stad. Daardoor kregen we, tegelijk met de belevenissen in de Nieuwe Wereld, boeiende verhalen te horen over het Hollandse stadsleven, met inbegrip van de Jordaan.

Port Alberni is een stad met tegen de 40.000 inwoners. De stad ligt in een vallei met goede waterwegen naar de open zee. Ook grote oceaanschepen hebben geen moeite met de doorgang. Overigens is de stad vrijwel geheel omringd door bergen.

Maar hoe kwamen deze mensen hier op dit eiland verzeild?, zal een belangstellende lezer vragen. Dit verhaal vertellen we dan de volgende keer.

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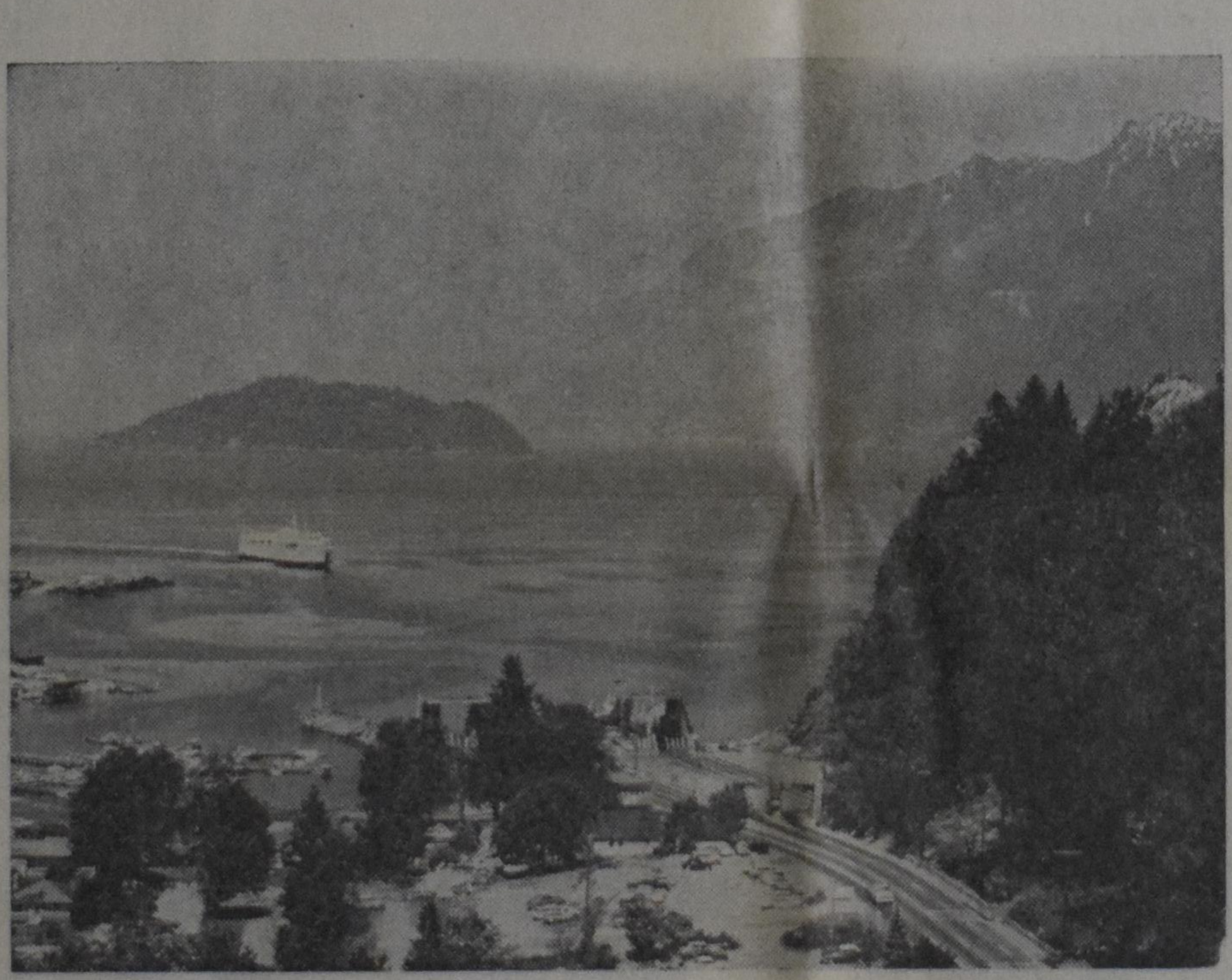

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